



# The Antiquary.



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## Reminiscences and Remarks.\*

BY WILLIAM RENDLE, F.R.C.S., ANTIQUARIAN STUDENT, SOUTHWARK.

"**M**EN are the sport of circumstances." I never realized this so fully as I did on receiving your pleasant appreciative letter, asking me to contribute to your series of "Antiquarian Reminiscences." I call myself an antiquarian student. What is meant by that? Not only one who looks kindly on the past and is learned in it, hoarding up records of facts and ordering all into systematic knowledge; but one who, studying it with the present, adapts the best of that time to this, and tries to improve all, himself included. I am never tired of quoting the great Dean Stanley; he sums it all: "With our minds fixed on the future, our lives busy in the present, may God preserve us our hold on the past!" An instance to show my meaning: remembering the plague in 1637, the College of Physicians made a report, recounting causes and remedies; my point is, they recommended "a sufficient authority—a Commission or Officer of Health (*sic*)—to look out and discover." My office was contemplated in 1637, and I was one of the first appointed by the new law of 1855.

Looking over the past, with a view of complying with your request, I had to look back over seventy-three of the seventy-seven years which have already fallen to my lot; for I remember at four years old some circumstances which, among others of that early time, have impelled me on towards these

studies. If I can conceal myself behind the circumstances, it will be well; but as it is not easy to abolish the *ego* in reminiscences, you will kindly take the best I can give.

Cradled in an antique Cornish village, Polperro, which to this day draws artist-students in all directions to contemplate and portray its old-world looks and ways, what could prevent my catching its tone and spirit? It was a very centre of folk-lore,\* of ghost stories, superstitious beliefs, and what not. One of my choicest books is a 1783 edition of the *Arabian Nights*, with the name "William Johns, Polperro," in it—my grandfather, to whom it belonged.

Once, in the street there, an old "uncle" kept me listening to his harrowing story, which he fully believed: how he had met the wet and dripping wraith of Uncle† Tom Pearce, who had been drowned at sea the very moment of the appearance to Farmer Johns; the wraith only shook its head and passed on, instead of answering the kind inquiry, "What's the matter with 'ee, Uncle Tom?" My mother was a very repository of legends, "old wimmen's widdles,"‡ and I was her eldest son and companion. At four, I could read fairly well in a way, and not so long after would have to read verse and verse with my father. I was fond of reading: the *Pilgrim* was my familiar; I was in the dire struggles before Mansoul, and my lodging seemed to be at the "sign of the Conscience seared with a hot-iron." *Crusoe*, *Philip Quarll*, and the *Arabian Nights* were indeed favourites; and so things became idealized and, indeed, realized. A few vivid pictures of, say, 1815 rest with me still. Methodist revivals are, or were, peculiarly warm in Cornwall, becoming almost a disease, which, as an epidemic, seemed to infect many, extending in a semi-ecstatic way into the streets and houses; children caught the fever of it, and among the rest one of my pictorial recollections is preaching to children about my own age of three or four, a nursery-chair my pulpit, a small audience before me, in the street; but

\* *Folk-Lore of a Cornish Village*, by Thomas Couch: *Notes and Queries*, vols. 11 and 12 of the first series.

† Uncle, a familiar, kindly way of addressing an elderly man, as "granfar" is an old one.

‡ Meaning here Cornish folk-lore stories.

\* Being the fourth contribution to the series of Reminiscences by Antiquaries. *Ante*. pp. 1, 49, 89.

whether the book was upside or downside, I have not the slightest idea. But I counter-balanced that with a freak of another sort, standing on a cricket,\* and while the rest were fretting at our separation, which was preparing, I consoled myself with the contents of an apple-pie. I see it now, but the taste is gone.

Some of us had to leave the old place and come to London, no mean undertaking then. In 1815 we had no steam to help us on in this journey to my father, already in London, making his way. Four of us came off with our belongings in a boat from our fishing village to the coasting sloop *Fowey*, of Fowey, Captain Moses Bone. Few will perhaps believe that for six weeks we were beating about the Channel or in shelter waiting for fair winds before we reached the Thames, and were landed at Griffin's Wharf, Mill Lane, Tooley Street, where we at last arrived to take up our lodgings in the Borough. Let me here remark as to three of my journeys from Cornwall to London at three far different times. The first, in 1815 or 1816, six weeks by the Fowey coaster; a second outside a fast coach, two nights and a day or two days and a night, I forget which; a third now lately by railway, from Waterloo at eleven in the morning, at Plymouth to tea at six the same day.

The little trader landed us in Southwark—curiously, as to my in after-life studies, at Mill Lane, between, on the right, the spot where was once the sumptuous house of the Abbot of Battle and his gardens—the Maze; and on the left the Mills, and in Stoney Street the palace of the redoubtable Sir John Fastolfe. Our lodgings were over the arched way to a small street which was used as a thoroughfare to the back entrances of old Borough inns—Spur and Queen's Head, for instance, which, saving renovation after the fire of 1676, had been there from the fifteenth century. Our landlord was a scion of the old firm of Wilkinson and Co., which a little less than a century ago kept bank where the London and County now does, at St. Margaret's Hill. We were in King Street, which, not fifty years before, was Axe and Bottle Yard, with, for distinguished occupants, Marshall, the founder of Christ Church

\* A wooden stool with three or four legs.

parish, and Puritan ministers, some of whom went, I think, to New England; and Mrs. Newcomen, who gave of her charity this very land in 1674 for education and the poor. All unconscious of the ancient ideas which haunted the place, from this until I was, say, ten, I was getting silently imbued with the spirit of my local associations.

The old Borough, from ten or twelve feet below the surface of the ground level, where the Roman people had left such an abundance of coin, pottery, glass, and what not, to the tops of the gabled wooden houses which yet existed in plenty, was full of interesting matters which would fit in by-and-by.

Opposite our home over the arch, across King Street, a little to the right or west, stood, about fifty years before, the cruel filthy Marshalsea Prison, which had been there for at least three hundred years, extending down to the small river or black ditch, always open and always running, which drained from Kent Street and beyond into the Thames. I could see it from our window. It often poisoned the prisoners, and how we, fresh from the sea, escaped fever is not easy to explain; there was then, and long after, plenty of it about. In the year 1753, John Wesley, in his remarkable journal, visiting a prisoner in this Marshalsea, bursts out in indignation: "A nursery of all manner of wickedness. Oh, shame to man!" he says, "that there should be such a picture of hell upon earth." *Hell in Epitome* is the title of a chap-book of the time; and this is true, notwithstanding the grim joke as to the names here and there given to some of its corners—"The Elysian Fields," "The Cloystered Grove," "The Park;" and, by way of approximation to truth, the black ditch without—the "River Acheron." In this same building that cruel old man, Bonner, spent years in durance; here he beat his servant, Seth, out of his room with a bedstaff; here had his bed taken from him by the Marshal; and at length passed from it to be buried at night in the graveyard at hand—a very appropriate ending for all brutish people. Here, also, among others, Withers the poet, Selden, and John Eliot were, for a time, immured; so the bad and the good alike went to the dungeons of the Marshalsea, and were fellows with gaol-fever and the black ditch.

The Tennis Court and Bowling Green, at one time a cabbage-garden, and the ditch, bounded the prison to the east; the two are even now known as the Tennis Court and Bowling Green Lane. On this spot, in Southwark fair-time, plays were performed; in 1736 for instance, "at the New Theatre on the Bowling Green, 'Venice Preserved' and a pantomime."

While as a child I was looking from the window over our neighbourhood, and within a stone's-throw, behind Guy's Hospital, were yet lying, undisturbed, many an interesting Roman relic, a few years after (1822) was dug up and preserved by the learned and indefatigable Southwark Antiquary, George Gwilt—among the rest was a perfect iridescent bottle or "lacrymatory," now among my own treasures—a bottle of good-will, may I say, to a dead friend, both friend and mourner living in Southwark fourteen hundred years ago; and there was also pottery—exquisite in colour, form, and ornamentation.

In 1816, at, say, six, I made my first appearance at the Sunday-school in Crosby Row, of which my father was a teacher and leader, and that went on for years, as long as the place was used for the purpose. It was originally a chapel built by John Wesley in 1764, the headquarters of Methodism in Southwark until 1808, when the new chapel in Long Lane was built. In 1816 it was our school on Sundays; during the week it was the Court of Requests, for the recovery of small debts. It struck me even then as curious, if not grotesque, to see on each side of the pulpit the tables of fees where I was accustomed to see the Commandments. This little chapel was complete with galleries and pulpit; it was octangular in shape, probably the model for Rowland Hill's chapel, built in St. George's Fields exactly twenty years after. One of the rough account-books of Crosby Row Chapel furnished me with some interesting entries: "washing the surplus"—Wesley, as a clergyman of the Church of England, preached in the surplice; "cleansing the shores"—an open ditch skirted the chapel; "mending the dial;" "paper for halfpence"—it was customary to make up copper into five shilling parcels, which usually passed unquestioned; there was also a large item for "bad money;" these two concerned the col-

lections. Crosby Row and its chapel were sold by auction in 1879. I believe much of the same is to this day used as a Welsh Methodist place of worship. And so I was being assimilated or welded into the old borough of Southwark, it seems to me now as part of it. Within a few doors of our lodgings in King Street, or Snow Fields, a young couple—members of a family who have taken an important position in Southwark for nearly half a century—just about that time opened a little shop for the supply of leather and sundries to shoemakers and cobblers; full of years and honour, they have gone. The little shop is now represented by the largest shoe business in Southwark, with tributary shops here, there, and everywhere about London. I have had the honour in the course of, say, forty years, to attend my then neighbour of King Street, including some of three generations of the family.

My mother was fond of old things and old customs,\* and I was generally her companion. Once it was to tea with a Methodist friend of hers; I recollect it well, because it was in one of the old gabled houses in the High Street near the bridge. The room was of dark wainscot; I believe it was one of a row of houses shown in Plate xl. of Mr. Dollman's fine work on St. Mary Overy, and removed in 1829. As near as I can judge, it was on the exact spot where nearly all the Harvards, the father a butcher there, were, in 1625, carried off by the plague; one survivor, after long search found in the person of a young minister, who fled, as it were, from our ill-fated land in 1637, to New England, became the founder of the Harvard University, and died as soon as he had done the good deed. My loving guide took me with her to most places that interested her; we went to see the awful gap by Bermondsey churchyard, where a family had been burnt to death; and at the same time the tombstone, with its grotesque inscription (just within the rails for ready reading) telling of how many

\* For instance, in 1819, a child sister died, and was, at my mother's desire, buried in the Cornish way. The coffin was white; through the three rings on each side were white handkerchiefs for the bearers to hold by; these were six young girls—neighbours' children—in white, with white gloves; and so the little one was taken to the burial at Southwark Chapel, close at hand.

gallons of water, a hundred or more, the unfortunate woman had been from time to time relieved before she was brought to that final lodging. And we strayed about the purlieu of Bermondsey Square—since I knew its history and made acquaintance with Buckler's MS. volumes\* in the British Museum, of great interest to me. Tombstones have always attracted me; the old inscriptions, often, it is true, coarse and foolish, were yet so often touching and wise. I have copied a rare number in my time; I am sorry we have come to the dead level of artists in the wholesale line. We strolled through Bartholomew Fair at its liveliest; paid now and then visits to hospitals, or to sick people, poor or friends, of Methodist connection, who lived away in bystreets and alleys; often with my father on this errand for the Strangers' Friend Society mostly in Kent Street and its purlieu, or to some gathering or open-air preaching in St. George's Fields or on Kennington Common. One whole day my mother and I spent at a May meeting in City Road Chapel, listening to missionary stories, then a little more naive and interesting. We provided ourselves with food, that we might without interruption enjoy it to the full. We used to cheer the favourite preachers of the day—Robert Newton, Adam Clarke, Jabez Bunting, or Richard Watson, or some missionary fresh from the savages, or black preacher—Kah-ke-quo-quonaby was the name of one, as I seem to remember. Their funny little quips and anecdotes seemed to infuse new spirit in us as the hours went on.

No one can tell the pleasure it used to be to me to walk through and through the curious and unfrequented places of London, and I often indulged. I have anticipated somewhat. My story vividly pictures the state of London before 1820, and how it was being built up, not yet rapidly, for London dragged on in the old way, and only found new life when the railways woke us up.† About 1818, the first in the midst of a field, about five or seven

minutes from London Bridge, our new little house was built. Here was, so to speak, a Methodist colony, and it was that brought us to the spot. On the one hand was the chapel in which Wesley himself first preached in Southwark, and on the other the new one in which we were worshippers, the localities appropriately named Meeting-House Walk and Chapel Place—the old mode and the new; both, strange to say in these times of now and then needless changes, represented by the same name.\*

Our religious colonies, mostly working people or small traders, had among them many a working builder; my father's house was built by them in 1818. They left their sentimental marks in the names Baalzephon Street, Rephidim Street, Elim Street, Etham and Wilderness Streets, all in Long Lane—almost a little Methodist town; and there was Salem Place, Dipping Alley, in the Baptist colony of Horslydown and its neighbourhood; on the Bankside were Zoar Street and, lugubrious enough to be retained, Deadman's Place. Southwark had been of old a ready resort for Puritan and Nonconformist, and for those who fled for religious liberty; but we redressed the balance a little when we drove out Pilgrim Fathers and other Puritans. It must, however, be said that they not unfrequently carried with them as hard intolerance as they fled from. Walter Wilson's *Dissenting Churches* and Rocque's excellent map of 1746-50 mark the spots where these various chapels could be found.

This field of two or three acres was behind Guy's Hospital, within, say, seven minutes of London Bridge; and, strange as it may seem to us now, there were many such green places, acres upon acres, in Southwark and elsewhere in London at the time. The plan, from that in the British Museum, before me now, marks an intended new road across the fields to the Kent Road. The boundaries were an extensive rope-walk to the left, and

then only about 900,000 toward the four or five millions that London now holds. A most instructive illustration of this growth was given in a map with the Government report on Metropolitan Drainage, 1857, and I think reproduced by Mr. Loftie.

\* It would be well scrupulously to preserve every old name which has associations, unless cogent reasons could be given for change. I have been now and then shocked at the uncalled-for, inappropriate alterations.

\* J. C. Buckler, MSS. 24432, additional, B.M. The condition attached to this gift was that it should not be used by readers until 1889. "Mr. Panizzi," so it was written in the book, "regrets this condition," and at his suggestion it was presented at once without any conditions, to my great pleasure and profit.

† It must be remembered that the population was

in other directions open running black ditches, imperfectly railed. The road went no further than our Nelson Street toward the intended result. I watched the laying down trunks of trees made into pipes, through which our water-supply was to come for a time from the London Bridge water-wheels. In after-days I attended old Richardson, in Long Lane, who made these pipes. There was the tree-trunk, through the centre of which he cleverly bored a circular hole; then he secured an iron ring firmly into the butt, and pointed the other end, and so made the pipes ready to lay down, end to end, in the streets; these driven into one another, and made secure with pitch and oakum, the job was finished. It was an event when the water first came on. I remember taking some of the semi-opaque water in a glass; the deposit was, say, a third, or half an inch, of earthy matter held in suspension, and not unfrequently small fish came through. It must be remembered that, although everything drained into the Thames, the universal prevalence of cess-pools intercepted the direct drainage of sewage into it, which, to some degree, saturated the land instead. Our neighbourhood was at the first, as soon as it got into use and traffic, pretty nearly a quagmire; bit by bit the street level became considerably raised. The older houses in Long Lane had to be entered by four or five steps downwards, either by a deep fore-court outside the living rooms, or, on opening the front door, the same within, so that some, especially the unsteady, might likely enough tumble, instead of walking in. Similar conditions were not uncommon even in the main thoroughfares of High Street and Blackman Street. One shop I knew, opposite Lant Street, had piles of books from the floor to within sight of the doorway, three feet up.

Interwoven with those times, and pointing back to far other, the wonderful, and often musical, street cries are not to be forgotten: "Milk, my pretty maids!" "Hot pies!" "Razors and scissors to grind?" "Live mack-a-rèll," with the accent loud and strong on the "rèll;" and the most musical of all, the girl who sang out, "Here's your pretty bow-pots, all a-blowin', all a-growin'!"—but even these fade before your realistic lamp-

lighter, close-clad and going on with his masterly piece of workmanship, the ladder light, tough and springy as a piece of lancewood. It was something to watch him rapidly tripping, shuffling, and gliding along his way, from post to post. Without any actual or abrupt stop, the ladder was against the bar at the top of the lamp-post, he was up, his oil-can deftly poised on the ladder-rung, scissors were out, the wick snipped, the oil supplied, the cleansing with a dirty, oily, fluffy rag done, and he down and on again before you could say "Jack Robinson." Then, with his fuliginous link in the evening, he was on the run again, the *glim* was lit, and darkness was visible. It was said that the Cossack folk over here after Waterloo made free with the oil: I knew not they were so nasty as that; but I suppose Esquimaux folk feed rank—the fact is, we don't know our privileges.

Then there was the watchman and his box, staff, rattle, and lantern, who was scarcely qualified for his quasi-violent office until he was too old for anything else; his box was in the day a thing of folding leaves, flat against the wall. I remember one against the Coach and Horses, at the corner of Crosby Row. At night the man would come with his heavy coat, the leaves of his nest would be unfolded, it would turn out to be a comfortable little box with its wicket and seat, its staff, lantern, and rattle, and there the old man would wait for events; now and then, making night hideous and disturbing the sleepers, he would go round, and in as musical and loud a voice as he could command, would tell you the hour and the state of the night and morning. In the accounts of St. Thomas's Parish, Southwark, is a bill relating to this personage: 1743. "It for a watch-house standing and fixed to side of church in St. Thomases, in all £4 8s. 0d., a lantern 2s. 3d., and painting the staff 2s. 3d."

My third distinguished worthy was the ditch-caster, who, with his well-tallowed boots high up his thighs, and his rake and appropriate dress, would push the filthy liquid to and fro and ever on, to the great delight of the children—to mine among the rest; and now and then he would elevate some courageous and adventurous little one to a high place on his back, and, as fashionable æsthetic people say, the child would have subject for talk a

long time to come. A branch of this gentleman's trade was "gold-finding"—in other words, emptying cesspools and privies at night. I have seen an elegant billhead (with a picture of the process) of one of these tradesmen of about 1770. The old proverb says: "If you want to sell your cow, you must say the word," so the gold-finder sends round his card.

Well, time went on, and I became actively employed in medical practice; the office of Parish Surgeon, and then that of Medical Officer of Health of St. George the Martyr, Southwark, were conferred upon me, and for a time no small part of my days and nights were spent in Kent Street, the Mint, and other poor districts. I came to know well the lodging-houses before they were specially legislated for, and the haunts of thieves, beggars, and wanderers. They seemed by a respectful nod whenever and wherever we met to know me, in London, or in the country even. I spent many an hour in their service at the Old Bailey, and so I stood at the parting of the ways, and learned a great deal of the old and the new. One of the oldest houses in the Mint threatened to come down by the run; in my visit I put my arm through a large crack in the main wall from the stairs to the street. The people were warned out at once, and the house fell within the week without injuring anyone. I thought had I been heavier I might with a shake have helped it down upon us all. The house had been there from the gable-fronted times; there were many such in the Mint, wooden with gabled fronts, but they mostly appeared firm enough—wonderful building, good wood, and, so to speak, no jerry. In my notes of 1774 I find a record of two that came down and buried a number of people in the ruins. The names of some of the courts and alleys may point to the time of building, although many were evidently older. The following is part of my first report as Officer of Health to the Vestry, and it will be seen that I mixed the antiquarian student with the Officer of Health. I say in my first report: \* "Here is a map of our parish about 150 years old; you see that almost all the alleys are blind alleys, and are so still. The character of the sanitary arrangements may be judged by the names;

\* To the Vestry in 1866

what is now Suffolk Street was Dirty Lane, bounded by a place possibly more dismal than the rest, and named Melancholy Walk. In the Borough was Labour-in-Vain Alley; Vine Yard in the maps of the last century was the Harrow Dung-hill, before that time St. George's Dung-hill; Friar Street was Higler's Lane; Green Street was Green Walk; 1747, the Borough Road was the New Road, and was in the midst of fields. There were no houses to speak of beyond Suffolk Street; what is now the London Road district did not exist. Notwithstanding Dirty Lane and Harrow Dung-hill, there appeared, according to these old chroniclers, to have been some delightful places about the Mint. They say that Bird Cage Alley was well built, with gardens behind; and that in Blue Ball Alley you might take several turnings among the gardens. What is now John Street and William Street was an open space; the Queen's Bench was not, nor Bethlem; all these were open spaces, in St. George's Fields." And as the duty of the antiquary, who has other associations, is not merely to hoard up facts and be curious about old things, so, in my descriptions of the places inhabited by the poor and abandoned, I made some reflections as to causes and remedies. I could scarcely go to and fro for seventeen years in the region of the Mint, in Southwark, without reflecting somewhat upon the causes of the sin and disease I beheld. I came to the conclusion that, bad as my patients were, they were as much sinned against as sinning, and that young children who had the ill-luck to be born or brought up there had a very uphill work, an almost impossible work, to find their way up to honesty, respectability, and good bodily and mental health. I was, of course, more concerned with their bodily condition. Naturally, I reflected upon the things I saw, and I thought that, did we but know, and had we the necessary courage, unselfishness, and perseverance, we might amend much of all this: not suddenly—we cannot so change the habits of a life or alter a locality—but slowly, and with patience, we might imitate the great Master who especially visited and cared for such outcasts; and if we could not better the state of the old offenders, we might, at least, interrupt the supply of young recruits for this evil service.

With duties by day, and often by night, that seldom enabled me to count with certainty upon the morrow, the advantages of learned societies willing to receive me as a member were denied me. I could not, when I wanted them most, attend them. On one occasion, type of others, I engaged to lecture to Vestry and friends upon the old conditions, the history of our parish: as ill-luck would have it, a valued patient wanted at the same time all my attention. With the consent of my patient, the address was given, but I had to regret it. Such have been the conditions under which my antiquarian studies have been pursued. I had to collect and study within reach of home and at any time that offered. London is, however, rich in resources to those determined to find them; it yielded me friends, libraries, and opportunities for pursuing my hobby. How all this came about, and a little concerning friends, books, and opportunities, will be the subject of a second and concluding paper of these reminiscences. Dropping the antiquary, and for a moment taking up the doctor, let me say as to this hobby—to every thoughtful man who has an absorbing duty, apt in some natures to send thoughts to bed with them, destroying rest and sleep, a hobby, quite other than the duty, some useful and loved pursuit or study, may bring forgetfulness for the time of all else, may so insure health to the mind which otherwise would become one-sided, prematurely weak or decayed, or even altogether wrecked. I do not forget one meaning of the word tells of the hobby "unduly occupying one's attention to the weariness of others;"—I suppose that common-sense is the medicine for that.

(To be concluded.)



### Notes on Holy Bread.

By EDWARD PEACOCK, F.S.A.



FEW summers ago I had the pleasure of making an archaeological and architectural tour with a friend, who, in the short intervals he could snatch from a busy life devoted to mercantile concerns, had acquired a large and varied

stock of antiquarian information. He had but recently returned from France, where he had, as he said, been surprised to find that the Holy Communion was administered not in the form of wafer, but in little squares of leavened bread, as is the custom with the Protestant bodies in this country. I knew, of course, that he had made some mistake, but I was some time before I made out what was the little seed of fact from which had grown so luxuriant a crop of misconception. At length I discovered that he had been present at the distribution of the holy bread, and had mistaken this old and singularly beautiful rite for the administration of the Blessed Eucharist. Though I took considerable pains, and quoted all the authorities with which my memory supplied me—we were in a railway carriage at the time—I am by no means sure that the good gentleman has even now got rid of the idea that Catholic France copies Protestant England in the character of the bread used for the Communion. Soon after this, while my friend's amusing blunders were fresh in my memory, I met a Catholic lady, who had spent several years with friends in France, and who was, as a matter of course, quite familiar with this rite. Although she is remarkably well-informed on matters relating to her religion and the development of its ceremonial, I discovered that she was under the impression that the distribution of the *pain bénit* was a custom absolutely confined to France. When I assured her that before the changes in faith and ritual in the sixteenth century it was well known here, and that there was good ground for believing that it was in those times distributed, after the principal Mass, in every church in the country, she was as much surprised as my mercantile friend had been before, when I explained to him the nature and use of the ceremony. I am bound, however, to admit that she at once accepted the truth when the evidence was laid before her.

Since these conversations occurred, my attention has been at times directed to the subject, and although I have not often come across persons so accomplished in the art of blundering as the gentleman who had persuaded himself that the *pain bénit* was the Holy Eucharist, I find that it is by no means an uncommon opinion that there is no evi-

dence of its ever having been used in England. That this is a mistake I shall proceed to show; but first it may not be out of place to describe what the holy bread is. The *Eulogia*, *panis benedictus*, *pain bénit*, *pan benedetto*, *gewijd brood*, or holy bread, is ordinary leavened bread cut into small pieces, blessed, and given to the people after Mass. The notion which has at various times been entertained, that it was instituted as a substitute for the Holy Eucharist, is an error. The holy bread has nothing sacramental in its nature. It is used in the manner of the love-feasts of the early Church, as a symbol of the fellowship and brotherly love which should exist among all who are of the household of faith. Its distribution was once almost universal in Western Christendom, and prevailed to some extent among the Greeks, where it was called *Avridupa*. The holy bread was sometimes carried home by those who received it. We have proof of this in an incident in the mediæval romance called *The Battle of Arleschans*, where a person is spoken of as having some of this blessed bread in his wallet.\* In the injunctions issued in the name of the boy-king, Edward VI., in 1547, priests are ordered to teach their flocks that there is danger to the health of a man's soul "in casting holy water upon his bed, upon images and other dead things, or bearing about him holy bread or St. John's gospel.† This practice of taking home the holy bread may not improbably have led to abuses. One is more than hinted at in Quivedo's *Visions*, where mention is made of a profane person "crumming his porrage with consecrated bread that he stole every Sunday."‡ It seems to have been held to be a religious duty to take holy bread every Sunday, for one of the questions given by Myrc for examination of conscience is:

Hast þow eten any sonday  
With-owte halybred? Say ȝe or nay.§

And we learn from *Piers the Plowman* that jealousy was caused by the order in which

\* J. M. Ludlow, *Epics of the Middle Ages*, vol. ii., p. 217.

† Cranmer, *Miscellaneous Writings*, p. 503.

‡ L'Estrange's Translation, 5th edition, 1673, p. 108. Cf. Burlesque of the same, 1702, p. 92.

§ John Myrc, *Instructions for Parish Priests* (E.E.T.S.), i. 1457.

the priest gave it to his flock, as we have known people in our own time quarrel concerning the position that was their right when they went up to the chancel rails to receive Communion:

þe person hit knoweth  
How lytel ic louye Leticie at þe style;  
For hue hadde haly bred er ich, myn hert began to  
chaunge.\*

That this symbolic rite had become dear to the people is evident from many incidental notices which occur in the stormy annals of the Reformation period. When the men of Devonshire rose in arms in 1549, in the vain hope of restoring the old religion, the seventh article of their demands was:

We will have holy bread and holy water every Sunday, palms and ashes at the times accustomed, images to be set up again in every church, and all other ancient old ceremonies used heretofore by our mother holy church.†

And when they marched to the siege of Exeter, which ended for them so sadly, they carried before them "the pix or consecrated host, borne under a canopy, with crosses, banners, candlesticks, holy bread, and holy water."‡

From these examples—and many more might be produced—it seems certain that the distribution of the *panis benedictus* was not a ceremonial usage confined to large churches, but that it was practised in every church throughout the land. That it certainly was so in the diocese of Salisbury we have direct evidence. In the Constitutions of Giles de Bridport, the Bishop in the year 1252, it was decreed that the parishioners should provide the holy loaf every Sunday. The order in which the apportionment was carried out in the parish of Stanford-in-the-Vale may be seen from a memorandum in the churchwardens' account-book.§ It is probable that at Boston land had been given or bequeathed for supplying this bread for the people, for in 1554 there was a plot of ground that went by the name of Halibredale.|| In some cases we have evidence that the rich and powerful relieved the parishioners from the burden of

\* *C. Text* (E.E.T.S.) *Pass.*, vii., l. 144.

† Cranmer, *Miscellaneous Writings*, p. 176.

‡ Heylyn, *Ecclesia Restaurata* (Eccl. Hist. Soc.), vol. i., p. 158.

§ *The Antiquary*, vol. xvii., p. 70.

|| Thompson, *Hist. Boston*, 1856, p. 274.

providing the holy bread by taking it upon themselves. On Palm Sunday, in 1361, the then head of the great house of Berkeley offered to our Blessed Lady in Berkeley Church a pound of virgin wax ("pro candela caritatis"), and a bushel of fine wheat ("pro pane benedicto"), an offering which was continued yearly for many generations.\*

The distribution of holy bread does not seem to have been discontinued at once on the change of religion, for one of the rubrics at the end of the Communion office in the Prayer-book of 1549 provides that:

In such chapels annexed, where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving the same) resort to their parish church.†

It appears from Foxe that Latimer permitted, though unwillingly, the use of holy water and holy bread in the diocese he ruled. The historian apologizes for him, saying that the days were then "so dangerous and variable that he could not in all things do that he would;" and goes on to tell his readers "that although he could not utterly extinguish all the sparkling relics of old superstition, yet he so wrought, that though they could not be taken away, yet they should be used with as little hurt, and with as much profit as might be." With this intent he instructed the clergy under his authority to use these words when giving the holy bread to their flocks:

Of Christ's body this is a token,  
Which on the cross for your sins was broken.  
Wherefore of your sins you must be forsakers,  
If of Christ's death ye will be partakers.‡

The changes, however, went on more rapidly in some places than others. London was far more under the influence of Protestant ideas than Worcestershire. In 1550, Ridley thought it safe to class holy bread with "palms, ashes, candles," and many other objects formerly used in divine worship, and to describe them as superstitious things "now taken away by the king's grace's most godly proceedings.§

It is probable, though we think not quite certain, that the use of holy bread was dis-

continued in the latter part of the reign of Edward VI. It was restored with the other Catholic rites under Mary, but with the Protestant settlement under Elizabeth it finally disappears. The last mention of it we have come upon is in the list of objects destroyed or removed from certain Lincolnshire churches in 1566. At Gonwarby, the "hally bred skeppe" was sold to a certain Mr. Allen, who—the churchwardens that made the return have recorded—"makethe a baskett to carrie fishe in."\*

Although removed from the life that was being lived, the memory of holy bread long lingered in the minds of the people. In the seventeenth century it became a figure of speech denoting flattery. John Webster makes Mistress Honeysuckle say:

Use him as thou dost thy pantables, scorn to let him kiss thy heel, for he feeds thee with nothing but court holy bread, good words, and cares not for thee.†

It has furnished our French neighbours with certain figures of speech. A well-merited disgrace is spoken of as *pain bénit*, and there is the idiom, "C'est pain bénit que d'escroquer un avare," which Chambauds renders, "Tis nuts to one to cheat a covetous man." The formula for the blessing of holy bread varied. Beyerlinck gives two Roman benedictions. The first of them is in English as follows:

Oh Lord Jesus Christ, the bread of angels, the living bread of eternal life, deign to bless this bread as thou didst bless the five loaves in the desert, that all who eat thereof may receive from thence health of body and soul.‡

Readers of the lives of saints will call to mind several instances of miracles which are said to have been wrought through the medium of the *panis benedictus*. Beda says that when a certain Hildmer, an officer of King Ecfred's court, was confined to his bed by sickness, which those about him thought mortal, he was given to drink a cup of water, in which was a fragment of the holy loaf blessed by St. Cuthbert. As soon as this water was swallowed, the pain in the sick man went entirely away, and he was soon once more in robust health.§ Two miracles of

\* Smyth, *Lives of the Berkeleys*, vol. i., p. 337.

† *Liturgies of Edward VI.* (Parker Society), p. 97.

‡ *Acts and Monuments*, edition 1861, vol. vii., p. 461.

§ Nich. Ridley, *Works* (Parker Society), p. 320.

\* Peacock, *English Church Furniture*, p. 86.

† *Westward Ho!* act ii., scene 3.

‡ *Magnum Theatrum Vitæ Humanae*, 1678, vol. p. 405 c.

§ *Vita St. Cuthbert*, cap. xxxi.

this kind are attributed to St. Bernard of Clairvaux.\*

An interesting object, which is believed to be an English knife used for cutting the holy bread, is preserved in the sacristy of St. Andrew at Vercelli. It is thought to have once belonged to St. Thomas of Canterbury, and to be of Anglo-Saxon make. It was given to the church by Cardinal Guala, or Walo, who was papal legate in England in 1216. Upon the handle is carved the occupations of the twelve months of the year.†

The rites of the Church have all at one time or other been perverted or parodied by the foolish, the superstitious, and the profane. It would have been something to wonder at if this beautifully symbolic usage had escaped desecration. It has not been so. We are told that the holy bread has been employed at one time for the purpose of driving away rats,‡ and at another of the bread blessed, after the midnight Mass, being used as a charm against the bite of mad dogs.§

Numerous fragments of information concerning this subject are scattered in our antiquarian literature, but no separate treatise has, as far as I can ascertain, been devoted to the subject. It is much to be wished that a full account of the rite should be compiled, giving the various forms of benediction which have been in use here and in Continental dioceses.



### Finger-Rings.

BY THE LATE HODDER M. WESTROPP.

(Continued.)

**T**OKEN RINGS.—These rings were given as pledges of friendship or love, and were usually interchanged. They were common among the Romans. We have an example of one which bears the inscription: "PIGNVS AMORIS HABES" (You have a love-pledge.) One of the most interesting examples of this

\* Morison, *Life of St. Bernard*, p. 71.

† Rock, *Church of our Fathers*, vol. i., p. 136.

‡ Le Brun, *Sup. Ancient and Modern*, vol. i., p. 180.

§ Thiers, *Traité des Sup.*, vol. iii., p. 59.

kind of ring was that given by Queen Elizabeth to the Earl of Essex, "in token of esteem," with the intimation that if ever he



forfeited her favour, and it should be sent back to her, the sight of it would ensure his forgiveness. Henry VIII. sent a turquoise ring to Cardinal Wolsey, in his last troubles at Esher, by Sir John Russel, as a "token" from his Majesty, with the assurance that "he loved him as well as ever he did, and was sorry for his trouble." Queen Elizabeth sent a ring as a token of friendship to Mary Queen of Scots, with the promise that if it were returned to the donor in any period of misfortune, she would do her best to assist her. Miss Strickland informs us that Mary, in a letter to Elizabeth, though unable, as she mentions, to send back the ring, reminds Elizabeth of her promise. "It will please you to remember," she writes, "you have told me several times that on receiving the ring you gave me you would assist me in my time of trouble." On leaving Scotland, writes Miss Strickland, after her fatal resolution of throwing herself on the protection of Queen Elizabeth, Mary sent the ring as an *avant courier*, with a letter. This romantic toy, which she regarded in the same light as one of the fairy talismans in Eastern lore, was actually the lure which tempted her in this desperate crisis of her fortunes to enter England, under the fond idea that its donor could not refuse to keep her promise. This memorable ring is described by Aubrey to have been a delicate piece of mechanism, consisting of several joints, which, when united, formed the quaint device of two right hands, supporting a heart between them. This heart was composed of two separate diamonds, held together by a central spring, which, when opened, would allow either of the hearts to be detached. "Queen Elizabeth," says Aubrey, "kept one invicta, and sent the other as a token of her constant friendship to Mary Queen of Scots; but she cut off her head for all that!"

Rings, as tokens or pledges for the repayment of loans, were made for Queen Henrietta Maria, the wife of Charles I.,

while she was in Holland endeavouring to raise money and troops for her unfortunate husband. She had a great many rings made with her cipher, the letters H M R, in very delicate filigree of gold, entwined in a monogram, laid on a ground of crimson velvet, covered with thick crystal, cut like a table-diamond and set in gold. These were called the King's pledges or "tokens," and were presented by her to any person who had lent her money, or had rendered her any particular service, with an understanding that if presented to her Majesty at any future time, when fortune smiled on the royal cause, it would command either repayment of the money advanced, or some favour from the Queen as an equivalent.\*

"Many of these interesting testimonials are still in existence," writes Miss Strickland, "and, in families where the tradition has been forgotten, have been regarded as amulets which were to secure good fortune for the wearer." One of these royal pledges, Miss Strickland informs us, has been preserved as an heirloom in her family; and there is a ring with the same device in the possession of Philip Darrell, Esq., of Cales Hill, Kent, which was presented to his immediate ancestor by that Queen.

A somewhat similar instance of token rings being given occurred in Germany in the beginning of the present century. When Prussia was making an effort to retrieve from the crushing defeats it had sustained from Buonaparte, the people contributed their jewels towards the expenses. The women gave up their wedding-rings, and in acknowledgment received rings of *Berlin Iron* bearing the inscription: "Ich gab Gold um Eisen," i.e., "I gave gold for iron."

Rings were often sent as tokens of credit by messengers with requests. Margaret, eldest daughter of Henry VII., married to James IV. of Scotland, when requiring money, sent to her royal husband Martin Livesay, with a ring in token.

**Marquise Rings.**—These are properly ladies' rings, with a long oval bezel, rather pointed at each end, and were made about the end of the last century. There were three examples in the Loan Collection, South Kensington. One belonging to Mrs. Bury

\* Jones's *Finger-Ring Lore*, p. 349.

Palliser was of gold, the bezel oval, the centre formed of the translucent enamel, set with three sparks of diamond in silver collets, and bordered by small diamonds similarly set. The length of the bezel was  $1\frac{1}{2}$  inch.

**Ecclesiastical Rings.**—A jewelled ring was an essential part of the adornment of a Bishop when arrayed in full pontificals. A rough and uncut sapphire was the stone generally used for the episcopal ring as prescribed by Pope Honorius. This ring indicated his rank, showed his spiritual marriage with the Church, was made for him and buried with him. It was worn on the third finger of the right hand. Green tourmaline, called the "Brazilian emerald," is worn by Roman Catholic Bishops of South America. "Before receiving the pastoral staff and mitre," writes Mr. Waterton, "the Bishop-elect is invested by the consecrating Bishop with the Pontifical ring. The usual formula



RING OF THIERRY.

was—'Accipe annulum pontificalis honoris ut sis fidei integritate ante omnia munitus.' In the collection of Lord Londesborough is a fine example of a gold episcopal ring, with a sapphire. It is that of Thierry, Bishop of Verdun, 1165. At Winchester is preserved the Pontifical ring of Henry de Blois, Bishop of Winchester, A.D. 1129. It is a



RING OF ARCHBISHOP SEWALL.



RING OF ARCHBISHOP GREENFIELD.

massive ring of solid gold, set with an oval irregularly-shaped sapphire, *en cabochon* polished only, not cut, held in its heavy socket by four fleurs de lis, and still further

secured by drilling through its centre a passage for a gold wire.

The ring of an Archbishop usually bore a ruby. At York Minster are kept the rings of Archbishop Sewall (died 1226) and Archbishop Greenfield (died 1315). They are of gold, with a ruby set in the centre of the bezel.

*Papal Rings.*—The real Papal ring is the Fisherman's ring, *annulus piscatoris*, so called from the Pope considering himself the successor of St. Peter, who was originally a fisherman, and to whom and St. Andrew Christ said: "Follow Me, and I will make you fishers of men." It was the Pope's ring of investiture, and was placed on his finger immediately after his election. It was of massive gold. The figure of St. Peter, seated in a boat, with a net in each



THE FISHERMAN'S RING.

hand, was engraved on the bezel of the ring. This ring was the Pope's lesser seal or signet, used for documents of minor consequence, and the impression is usually made on red wax or stamped on paper. The Bulla was the Pope's great seal; it was employed for giving validity to instruments of greater importance, and the impression of it is always on lead; it was affixed to the document by a string, the document itself taking the name of Bull from the leaden seal attached to it. Originally, the Fisherman's ring was used as the private seal of the Popes, but after the reign of Pope Calixtus III. it was attached to briefs.

The Fisherman's ring, or *annulus piscatoris*, is always in the custody of the Grand Papal Chamberlain. It is taken to the Conclave or Council of the Cardinals, with the space left blank for the name; and as soon as a successful scrutiny of votes for a new Pope has taken place, the newly-elected

Pontiff is declared, and conducted to the throne of St. Peter, where, before the Cardinals have rendered homage to their chief, the Grand Chamberlain approaches, and, placing the Papal ring on the finger of the new Pope, asks him what name he will take. On the reply of the Pontiff, the ring is given to the First Master of the Ceremonies to have the name engraved on it that has been assumed. The announcement of the Pontifical election is then made to the people from the balcony of the Papal palace.

Kissing the Pope's ring as an act of reverent homage is a custom which has descended to our own times. One of the important ceremonies at the opening of the great Œcumenical Council at Rome (December 8, 1869) was, that every single Primate, Patriarch, Bishop, and mitred Abbot who was present to take part in the Council, paused before Pius IX., and, in an attitude of profound reverence, kissed the ring.\*

A new ring is made for every Pope, and Mr. Edwards thus narrates the ceremonies connected with it: "When a Pope dies, the Cardinal Chamberlain or Chancellor, accompanied by a large number of the high dignitaries of the Papal Court, comes into the room where the body lies, and the principal or great notary makes an attestation of the circumstance. Then the Cardinal Chamberlain calls out the name of the deceased Pope three times, striking the body each time with a gold hammer, and as no response comes, the chief notary makes another attestation. After this the Cardinal Chancellor demands the Fisherman's ring, and certain ceremonies are performed over it; and then he strikes the ring with a golden hammer, and an officer destroys the figure of St. Peter by the use of a file. From this moment all the authority and acts of the late Pope pass to the College or Conclave of Cardinals. When a new Pope is consecrated, it is always the Cardinal Chancellor or Chamberlain who presents the renewed Fisherman's ring, and this presentation is accompanied by imposing ceremonies."

The other Papal rings are usually of bronze gilt. Most of these bear the symbols of the four Evangelists: the Bull, the Lion,

\* Jones's *Finger-Ring Lore*, p. 201.

the Angel, and the Eagle, the triple crown and crossed keys. These rings were evidently worn to indicate the Pope's rank.

In the Waterton collection at the South Kensington Museum are some remarkably fine examples of bronze-gilt Papal rings of

one of these bearing three *fleurs de lis*, and ensigns with an open crown, probably the arms of France; the other charged with a lion debruised by a bend, being the arms of the family of Barbo, of Venice, to which Paul II. belonged.



RING OF PIUS II.

the fifteenth century, very massive, and in excellent condition.

In the possession of Octavius Morgan, Esq., is a Papal ring of great interest, massive, and of bronze gilt set with blue glass. At the angles are the symbols of the four Evangelists in relief; on the hoop is inscribed, PAULUS PP SECUNDUS (Paulus Papa Secundus). At the sides are two shields,

In the collection of Thomas Windus, Esq., is a ring bearing the arms of Pope Pius II., of the family of Piccolomini, the Papal tiara, and the inscription PAPA PIO. The ring is of bronze, thickly gilt, the stone topaz; on the sides are the four symbolic figures of the Evangelists.

In the Londesborough collection is a fine example of a Papal ring. On one side of the

ring the cross keys surmount a coat of arms ; on the other, keys alone appear. Foliated ornament fills the spaces above the circlet on either side. It is set with a large crystal.

In mediæval times Popes, Archbishops, and Bishops were buried with a ring on their finger.



PAPAL RING.

On May 29th, 1205, Pope Innocent III. sent John, King of England, four gold rings set with precious stones, and in his letter says the gift is emblematical. He thus explains the matter : "The rotundity signifies *eternity*—remember we are passing through time into eternity. The number signifies the four virtues which make up constancy of mind, viz., 'justice, fortitude, prudence, and temperance.' The material signifies 'wisdom from on high,' which is as gold purified in the fire. The green emerald is emblem of 'faith,' the blue sapphire of 'hope,' the red garnet of 'charity,' and the bright topaz of 'good works.'



## National Portraits.

[*Ante*, p. 98.]

**H**AVING sketched the outward history of the National Portrait Gallery, we now approach the inward, or the acquisition of the portraits themselves.

It may not be superfluous to point out that the Gallery is a collection in the true sense of the term ; the portraits, for the most part, were in existence in private hands, and inaccessible to the public. The work has been

to bring the scattered treasures together. No private enterprise could have done it ; the movement has been patriotic and national from its inception. It is one among many results which may be traced to the stirring of this country by the International Exhibition of 1851. The era of peace and commerce, of national education and self-consciousness, was the fitting time for national portraiture.

Considerable interest attaches to the first contributions made to the collection—not the purchases, but the donations. First of all, the foundation-stone of the Gallery was the Chandos portrait of Shakespeare. This was presented by the Earl of Ellesmere in 1856, and a better beginning there could not have been. In the following year these portraits were added : William Wilberforce, Viscount Sidmouth (1757-1844) ; Spencer Perceval, Earl Stanhope (1673-1721) ; Thomas Stothard, Thomson the Poet, Viscount Torrington (1663-1733).

At this period the project had only just come before the public, and these donations formed an encouraging nucleus. In 1858, the Secretary of the Society of Antiquaries presented a portrait of John Fox, the martyr-logist ; W. M. Rossetti presented one of Wright, the Derby painter ; Mr. Labouchere, one of Nollekens, the sculptor ; and there were two other donations.

In the thirty years during which the collection has been forming, the number of donations has amounted to over 400 ; last year it had reached 414, and that number is probably now increased. When it is considered that these pictures have had to pass a test or standard of importance, the collection will appear to be a remarkable sign of English national sentiment. We have no means of knowing how many portraits have been rejected, or how many families have been restrained by diffidence from offering portraits at the tribunal of the trustees. It is impossible to imagine a more delicate task than the sifting and selection of such treasures.

In considering the sources of the national collection, we would gladly, did space permit, do honour by name to those who have enriched it by their donations. This, however, is done in the catalogue of the Gallery.

Here we can only mention a few points of incidental interest, in connection with some of the acquisitions. In March, 1863, Lord Lyndhurst's pictures were sold, and portraits of Lord Heathfield (1717-1790), Archbishop Laud, and the Earl of Mansfield, were obtained for the Gallery. In their subsequent report, the trustees state that it was their desire to secure also on that occasion an original half-length portrait of Lord Duncan, the victor of Camperdown; "but the sum which they had decided upon offering, though considerable, did not prove adequate, and the picture has passed, it must be owned very appropriately, into the possession of one of the grandsons of the distinguished Admiral." In 1869, the collection of the Marquess of Hastings was sold, and four valuable historical portraits were secured for the national collection. We believe that these were Dean Swift (painted by Jervas); George Villiers, second Duke of Buckingham; and Anne Brudenell, Countess of Shrewsbury (both painted by Sir Peter Lely); and Gainsborough's Earl Cornwallis. These four portraits cost £366.

In 1882, the trustees were compelled to outrun the constable. In July that year, the Hamilton Palace Collection was dispersed, and although the trustees restricted themselves to two purchases, yet one of the portraits—a picture of superlative national and historical interest—could only be secured at a very high price. This was the remarkable picture representing the "Ratification of the Treaty of Peace between England and Spain," at old Somerset House, on August 18, 1604, with portraits of the English, Spanish, and Austrian plenipotentiaries. The trustees had to pay £2,520 for it, and they state in their report: "The high price which the trustees have thought it necessary to pay for the conference picture, rather than allow it to pass into foreign or other hands, has more than exhausted the funds specially placed at their disposal, which expenditure will have to be met by saving under different heads in subsequent years." The other Hamilton portrait was of James II., painted by Kneller, price £110 5s.

In July last year, one of the treasures of the Blenheim Collection passed into the National Portrait Gallery. This was Gains-

borough's portrait of John Russell, fourth Duke of Bedford, and it cost the trustees £630.

These high prices were phenomenal, and contrast with the small sums often paid for valuable pictures. The smallness of the annual grant for the maintenance and increase of the collection illustrates the obligation of the country to the economical administration of the trustees and to the patriotism of donors.

Besides the purchases and ordinary donations, the Gallery has been increased by the absorption of other collections. An excellent example in this direction was set by the authorities of Serjeants' Inn, who presented their legal portraits to the national collection in 1877. The trustees' report on this subject is worthy of quotation: "The trustees have the satisfaction of stating that, through the munificent liberality of the Society of Judges and Serjeants-at-Law, they are enabled to record the accession to their collection of a large number of portraits of eminent members of the legal profession. These portraits, principally painted by distinguished artists, several being of full-length proportion, are twenty-five in number. In addition to these are four highly-finished portraits in water-colours, and eighty-five engraved portraits of eminent jurists. These portraits, which till recently decorated the walls of the hall and dining-room of Serjeants' Inn, Chancery Lane, were offered to the trustees of the National Portrait Gallery by a letter from Mr. Serjeant Pulling, written on behalf of the judges and serjeants-at-law, as a free gift." The portraits include Sir Robert Higham, King's Serjeant (1560-1640); Sir Henry Hobart (d. 1625), Lord Chief Justice; Sir Edward Coke (1552-1634); Edward, Lord Keeper Littleton (1589-1645); Sir Randolph Crewe (1558-1646), Speaker of the House of Commons and Lord Chief Justice; Sir Matthew Hale (1609-1676), Lord Chief Justice; Sir John Maynard (1602-1690); Sir John Powell (1633-1696), Judge; Sir John Pratt (d. 1725), Lord Chief Justice, father of Lord Chancellor Camden; Lord Chancellor King (1669-1734); Sir William Lee, Lord Chief Justice (1688-1754); Edward Willes, Judge (d. 1787); William Murray, Earl of Mansfield (1705

1793); Lord Chancellor Camden (1714-1794); Sir Francis Buller (1746-1800), Judge; Lord Kenyon (1732-1802), Master of the Rolls and Chief Justice; Sir Charles Abbot, Lord Tenterden (1762-1832), Chief Justice; Lord Chancellor Eldon (1751-1838); Sir John Bayley (1763-1841), Baron of Exchequer; Sir Nicholas Conyngham Tindal (1777-1846), Lord Chief Justice; Lord Chancellor Truro (1782-1855); Lord Denman (1779-1854); Lord Chancellor Lyndhurst (1772-1863); Lord Chancellor Campbell (1781-1861); Sir Thomas Street, Justice of Common Pleas (1684).

Perhaps stimulated by this excellent example, the National Gallery and the British Museum shortly after, in 1878, parted with portraits which found a more appropriate home in the National Portrait Gallery. The first picture sent by the trustees of the National Gallery was a portrait-group of Prince George of Wales (afterwards George III.) at the age of twelve, and Prince Edward Augustus (afterwards Duke of York) at the age of eleven, painted by Richard Wilson, R.A. Five years later, in 1883, another portrait was transferred from the National Gallery. This was of Sir William Hamilton, "diplomatist, archæologist, and patron of the fine arts" (1730-1803), whose collections of volcanic geology and ancient Greek and Etruscan vases became national property, and are in the British Museum. This portrait was, in the first place, presented to the trustees of the British Museum by Sir William himself in 1782, and in 1843 it was lodged in the National Gallery. In 1883 it was transferred, as a loan, to the National Portrait Gallery. Later in the same year, fifteen other pictures from the National Gallery were added to the National Portrait Collection. These were of Sir David Brewster; John Fawcett (1768-1837), comedian and manager of Covent Garden Theatre; John Hall, the engraver (1739-1797); Kemble, as Hamlet; John Milton; Thomas Morton, the dramatist (1764-1838); William Pitt; Sarah Siddons; John Smith, the engraver (1652-1742); William Smith, the actor (Garrick's pupil); Sir John Soane, the architect, and founder of the museum bearing his name in Lincoln's Inn Fields; Catherine Stephens, the vocalist, who became Countess of Essex; Benjamin

West; Right Hon. William Windham (1750-1810); William Woollett, the engraver (1735-1785).

The portraits which were transferred from the British Museum are of great interest, and among them are some portraits of celebrated antiquaries. The transfer took place early in 1879. The portraits had for a long time occupied an obscure position in the British Museum, on the walls above the cases of natural history in the Upper Zoological Gallery, and were quite inaccessible for purposes of study. Their removal was due to two causes: one, that increased space had been provided for the Portrait Gallery at South Kensington; the other being the recent passing of the British Museum Act, the second section of which empowered the trustees to assign to other collections any pictures belonging to the British Museum. The whole collection was sent to South Kensington, and the trustees of the National Portrait Gallery selected seventy pictures therefrom. It will be impossible to mention all these, even by name alone; but their coming from the British Museum prepares us for the fact that they are of extreme historical interest. They are, indeed, representative of British history—political, social, and literary. Here a few lines must be given to those portraits of antiquaries which thus found their way into the national collection.

First we have Sir Julius Cæsar (1557-1636), Master of the Rolls, antiquary and philanthropist. Next come Sir Julius's great contemporary, William Camden. This portrait was engraved by Basire in 1789 for Gough's edition of the *Britannia*, and it is similar to the portrait in the Bodleian Picture Gallery. Next comes Sir Robert Bruce Cotton (1570-1631), the great antiquary and collector, whose MSS. are now in the British Museum. Sir William Dugdale next (1605-1686), to whom we owe the *Monasticon*, *St. Paul's*, and *Warwickshire*. A more modern picture presents us to Dr. James Parsons, M.D., F.S.A. (1705-1770), physician and antiquary. A more important portrait is that of Sir Hans Sloane (1660-1752), the eminent physician, whose collections were purchased for the State in 1753, and formed the basis of the British Museum. More distinctly that of an antiquary is the portrait of

John Speed (1555-1629). Richardson's portrait of George Vertue, the engraver and antiquary, who was so useful to Walpole, was one of the seventy which entered the national collection. This portrait was engraved for Walpole's *Anecdotes*; and there is a similar picture, by Gibson, in possession of the Society of Antiquaries. A portrait of Humphrey Wanley should not be passed over. Dr. John Ward, F.R.S., F.S.A. (1679-1758), author of *Lives of the Gresham Professors*, an important man in his time, is another of the portraits.

We have now noted all the antiquaries, and feel something like compunction to have singled them out from such distinguished company for remark. The natural modesty of antiquaries is such that one feels almost that an apology is due. It is strange how insensibly we invest a portrait, no matter how remote, with ideas of personality. This it is which makes it so grotesque when a mistake is made as to the original of a portrait. We feel like the lover who discovers he has been watching the wrong window for the appearance of the loved one's light and perhaps the shadow of her hand. There is an instance among these pictures which came from the British Museum. We are decisively given to understand that a picture representing a half-length figure, the size of life, in a black gown trimmed with fur, a plain black cap, and a white ruff round the neck, is of the Very Reverend Thomas Wilson, Dean of Durham (1528-1581). Now this picture is a rough old copy of an interesting portrait in the possession of the Duke of Bedford, at Woburn Abbey, which has been wrongfully engraved both by Houbraken and in *Lodge's Portraits* as Sir Nicholas Bacon. Another instance was a portrait which, in the British Museum, was Sir Francis Drake, but in the National Portrait Gallery it is found to be nothing of the kind. The original is unknown—possibly Sir Henry Vane the elder. Yet another example is the portrait of a cavalier, to the waist, life size, wearing a square laced falling collar, long light-brown hair, and moustaches turned up. In the British Museum this portrait was of "Charles I., when Prince," and duly catalogued as such. When it reached the National Portrait Gallery, this was found to be a mistake:

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"original unknown; possibly the Marquess of Worcester," says the official note. Upon the whole, one's regret that the pictures were so inaccessible in the British Museum becomes mitigated somewhat.



### Vanes and Weather-cocks.



ANES and weather-cocks appear to have been always placed so far above our heads as to have escaped the sight of any weather-wise or other writer; at any rate, we know of no book (ancient or modern) devoted exclusively to the subject. This, perhaps, arises from the fact that the "clerk of the weather" was originally "at sea" on the matter. There can scarcely be any doubt that he was considerably so at many periods of his existence, as we may gather from the fact that many of our vanes, so far as design is concerned, are mere survivals of those originally used at sea.

An American writer of many years ago was very much at home on the subject, when he declared that weather-cocks, or weather-men, or weather-fish, or weather-whales, deserve the appellation of signs far more reasonably than those pieces of painted wood which we see on our taverns and over our shop-doors. In a word, a weather-cock, or whatever you call it, is a complete sign of the doings and pursuits of the people within. The farmer mounts his plough, your retired military or naval man a little painted gentleman in full uniform. Visit a sea-coast, and you have your haddock, or whale, or your ship in full rig. Your sportsman is known by his favourite bird, your tradesman by the peculiar symbol of his craft. On the other hand, when some eccentric and out-of-the-way vane meets your view, you recognise the peculiar idiosyncrasy of the inventor. You may therefore rely upon it (says our American friend) that vanes and weather-cocks on any building whatsoever are distinctly characteristic of the owner or inventor—an opinion which their history entirely confirms.

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Thus the ancient Greeks sometimes erected a pole, spear, or standard in the prow of their vessels, to which a fillet, pennon, or ribands of various colours were attached, for the double purpose of distinguishing the particular ship and to serve as a vane or wind-indicator.

The earliest known land vane of which any description has come down to our own times was erected at Athens before 100 B.C. This was the celebrated Temple of the Eight Winds, which has been thus described: It consisted of an octagonal marble tower, on every side of which was the figure of a wind—according to the quarter from which it blew—carved after a model by Andronicus Cyrrhastes, "the first inventor of weather-cocks." On the top was erected a little pyramid or spire. On this was placed a bronze Triton, which, veering round with the wind, pointed to the quarter whence it blew. Varro describes a circular building on his farm which likewise bore representatives of the eight winds, whilst an index on the ceiling pointed out the direction of the wind. The remains of another somewhat similar wind-indicator, or anemoscope, have been found near the Via Appia. At Constantinople there once stood a noble quadrilateral pillar, supported by several others, and which by its height overlooked the whole city. It was adorned with rural representations of all kinds of singing birds, folds of cattle, milking-pails, of sheep bleating, and of lambs frisking and playing, etc. This pillar supported a pyramid at the top of it, upon which was placed the statue of a woman, which turned about with the wind, and was therefore called Anemodes. In after-times, at Hems, in Syria (formerly known as Edessa), there was a high tower to be seen, on the summit of which was placed the copper statue of a horseman, which turned with every wind; and Du Cange refers to a Triton on the Temple of Androgeus at Rome.

It is stated that Pope Gregory, in the sixth century, authoritatively declared the cock to be the emblem of Christianity, and that for this reason it came into use as a vane for churches; and most writers assert that the cock, as the emblem of watchfulness, was placed in such a position at a very early period. A Papal enactment of the ninth

century ordered the figure of a cock to be set up on every church-steeple as the emblem of St. Peter. Thus Mr. Pugin remarks that formerly "every spire was surmounted by an ornamental cross surmounted by a cock. . . . At the foot of the cross is a globe, to represent the power of the cross over the world."

It is remarkable that one of the earliest of such weather-cocks has been met with. Thus at Brixen, in the year 1652, one such cock was discovered, bearing the inscription: "Dominus Rampertus Episc: gallum hunc fieri precepit anno 820." The full meaning of the weather-cock as a symbol may be gathered from the hymn on such subject, written in or before the year 1420 A.D., a translation of which appears in Neale's *Medieval Hymn Book*. La Queriére, however, maintains that the cock was first used as a vane as being the ancient warlike symbol of certain tribes in Gaul. It is recorded of the vessels of Sweyn of Denmark, 1004, that there were vanes at the mast-heads in the shape of birds with expanded wings, showing whence the wind blew. Several vessels represented on the Bayeux Tapestry have pennon-shaped vanes on the top of the masts. And again, in the life of Emma, Queen of Canute, a description is given of a fleet sent to England in 1013, in which it is stated that the figures of birds, turning with the wind, appeared on the top of the masts; but whether these were cocks or other birds the historian saith not. But cocks are distinctly visible on the outside of St. Swithin's Church at Winchester, in the Anglo-Saxon Benedictional of St. Æthelwold. The picture represents the interior and exterior of a church. The bishop within is blessing the people; whilst on the outside two cocks, on two separate turrets, are looking after the weather. The date of this picture is of the tenth century, and these cocks are referred to by Wulstan, a contemporary writer.

The cock is again depicted on a yet earlier picture of a church, a copy of which is also given in the *Archæologia* (vol. 25). Hence weather-cocks were in use in this country in Anglo-Saxon days. Some idea of the size and weight of these ancient cocks may be gained from the fact that the cock standing on the old spire of Rouen Cathedral was

3 feet 8 inches in length, and it weighed twenty-eight pounds.

Yet, whilst the cock was thus used in early times for ecclesiastical purposes, and later on became the recognised form for a vane, it must be remembered that the vane is older than the weather-cock, and that its meaning points to this, viz., "a small flag," originally "a bit of cloth." At sea, a piece of bunting flying from the mast-head, to show the direction of the wind, is the vane; whilst another piece placed at a lower level and near the steersman is called the dog-vane.

The vane, then, was probably, first of all, a small flag or banner, pennon-shaped; and it is interesting to notice how this shape has been retained in a large number of vanes down to the present day. The greater number of our city churches, for instance, are thus adorned.

Æolus, who is said to have ruled over the Volcanic Islands (afterwards called Æolian), was the first to notice the changing character of the winds. His vanes, or *fanes* (as the word was originally spelt), were the smoking mountains by which he was surrounded; and, like Captain Cuttle, what he found, that he made a note of. He communicated his notes to the early navigators. No wonder that in return for his information they created him god of the winds.

Vaness were introduced for use on ship-board gradually came to bear distinguishing marks, and when employed on land, as on castles, etc., were made of metal, as being more durable; but they were made in the form of a pennon or banner, for secular purposes at least. These were sometimes painted, at other times pierced or perforated with the owner's arms, and in this case were called *panonceaux*; traces of these are even now to be met at home and abroad. Thus, in the fifteenth century, the Tower of London had a banner-vane pierced with the arms of France and England quarterly. Again, on Lambeth Palace, another of later date was pierced with the arms of the See of Canterbury, impaled with those of Bishop Juxon. A church at Fotheringhay once bore upon its vane (in similar fashion) the falcon and fetterlock of the House of York.

A marked instance of this class is afforded by the banner-vane, standing until recently

(if not still) on the Hôtel de Dieu, Beaume. Upon this were painted the arms (three keys and a castle) of Nicolas Rollin, Chancellor of Burgoyne in 1441. These were square in shape on the one side, the lower line running through on the other side as the indicator, and terminating in a nob. The square side was decorated at the two outer angles with a leafy ornament. Another was to be seen as late as 1833 at the Château d'Amboise, which dated from the commencement of the sixteenth century. It was carved with the arms of France, the *square side* being surmounted with a crown; on the other side, two indicators, running parallel with the upper and lower sides of the square.

A similar banner-vane, bearing the arms of the abbey, once decorated St. Albans, as we gather from the portrait of Allen Middleton, preserved in Wright's *Domestic Manners*. Such pennon and banner vanes were often supported by figures of various kinds, which, in the first instance, would probably be of heraldic character. One such supported banner-vane is given in Parker's *Glossary*. In the contract for the cross at Coventry we read: "On every principal pinnacle . . . the ymage of a Beaste or a Foule holding up a fane . . . and on every principal pinnacle . . . the ymage of a naked boy with a target, holding a fane."

In early days, at least in France, the erection of a vane was a privilege scrupulously confined to a certain class. The vane was originally allowed to none save those who had been the first to mount and to display their banner upon an enemy's rampart. It thus became a mark of nobility and rank. Nobles, proprietors of fiefs, and those who took a fortress during war, were alone permitted to raise the *panonceaux* on their respective properties, and this, their privilege, was jealously guarded in France as late as some 200 years ago. Thus we have seen that the vane, originally used for determining the quarter from which the wind blew when at sea, came to be employed on land as a mark of honour, and that it has survived even to our day in the form of the pennon or banner, for secular purposes; but that the cock became at an early period so universal as to have caused the popular use of the word *weather-cock* instead of *vane*.

This change of name came in as early as 1515, when we meet with a most interesting account of the placing of a weather-cock on the church at Louth, which is here subjoined :

"Memorandum (1515).—Fifteenth Sunday after Holy Trinity of this year, the weather-cock was set upon the broach of Holy Rood. Eve after, there being William Ayleby, parish priest, with many of his brethren priests then present, hallowing the said weather-cock and the stone that it stands upon, and so conveyed upon the said broach, and there the said priests, singing the *Te Deum Laudamus* with organs, and then the kirkwardens garred ring all the bells and caused all the people there being to have bread and ale and all the loving of God, our Lady and all Saints."

"Memorandum.—That Thomas Taylor, draper, gave the weather-cock, which was bought in York of a great Baron, and made at Lincoln."

But beside the vanes and weather-cocks already described, there were others. In particular, musical vanes are referred to by some of the old poets. Thus Chaucer writes in his *Dream* :

Within an yle me thought I was  
Where wall and yate was all of glasse,  
And so was closed round about  
That leaveless none come in ore out,  
Uncouth and strange to behold,  
For every yate of fine gold  
A thousand fanes aie turning  
Entuined had, and briddes singing  
Divers, and on each fane a paire  
With open mouth again thaire.

Yet another line was taken in other places. Thus at Troyes the two vanes of the ancient Hôtel de Vaulinsant (erected during the Renaissance period) represented, 1. The sun ; 2. The crescent-moon surrounded with stars. Again, a weather-cock in the form of a serpent and dove appears at the summit of the Gate of Honour at Caius College, Cambridge.

Old St. Paul's had an eagle-cock.

"On the lead spire of Rheims Cathedral," says Pugin, "there is the image of a guardian-angel so contrived by the position of the image so as to turn and face the storm." The same also existed at Chartres before the fire which destroyed the ancient roof. Walcott says that the Angel Tower at Canterbury once bore the figure of the Archangel crown-

ing it like the statue of Faith does the Giralda of Seville. He does not, however, say that it acted as a vane, but inasmuch as the Girardillo or figure of a woman on the cathedral at Seville is a vane, he seems to imply that the Canterbury Archangel was one also. The grasshopper vane on the Royal Exchange and the great Dragon of St. Mary-le-Bow are too well known to need description, but possibly the legend concerning them is not so well remembered.

Mother Shipton said, so runs the legend, that when the Dragon of Bow and the Grasshopper of the Exchange shall meet, London will be deluged with blood. Timbs records the fact that these two great vanes lay side by side, waiting for repairs, in a stonemason's yard in Old Street Road in the year 1820.

St. Bartholomew's, near the Exchange, no longer in existence, once bore a vane in the shape of a ship. Thus, in the records of that parish, as published in the *Archæologia* (vol. 45, pp. 78 and 98), we read that such ship (1607) was as large as the ship at St. Mildred's, in the Poultry ; that it cost £3 10s. for the making, and £1 15s. for gilding, whilst in 1651 Mr. Greene, the smith, was paid for repairing the ship £1 2s.

St. Michael's, Queenhithe, formerly had a gilded vane in the form of a ship in full sail, the hull of which would contain a bushel of grain, thus referring to the former traffic in corn in that neighbourhood.

St. Mildred's, Poultry, formerly also possessed a gilt ship in full sail. This church is no longer in existence ; but the ship has survived, and now appears on the tower of St. Olave's, Old Jewry.

It is curious to note how a kind of fatality has attended the churches employing ship vanes. Thus St. Bartholomew, St. Michael, and St. Mildred's no longer exist, and St. Olave's, on which now rests St. Mildred's ship vane, is to be pulled down.

A copy or replica of one of the two missing ships above referred to (possibly indeed it is actually one of the two) forms a most conspicuous object above the building occupied by Messrs. Mappin and Webb, at the corner of Queen Victoria Street, nearly opposite where St. Mildred's ship was formerly to be seen. Symbols of saints were not unfrequently employed. The arrow of St. Edmund,

as *Martyr*, gave birth to the many arrows now to be met with, where no reference to the saint was intended. It occurred, however, as his symbol at a church in Exeter, and his crown, as *King*, may still be seen on the vane at St. Edmund's, Lombard Street. St. Laurence's emblem, the gridiron, forms the vane of St. Laurence's, Jewry, whilst at Norwich he is or was commemorated by being depicted *upon* his gridiron, on the vane of the church there dedicated in his name. The vane on the summit of St. Clement Danes, is perforated with an anchor, the symbol of that saint.

Nor is St. Peter altogether forgotten in vane symbolism, as witness his key on St. Peter's, Cornhill, and the pierced cross keys on St. Peter's, Coggeshall. Crossed swords once stood on St. Antholin's, Budge Row. St. Ethelburga's, Bishopsgate Street, mounts a cock as obedient to ancient enactment, and with it the letters and figures: S. E., 1671.

As other instances of dates, there is the vane of Little Hallingbury, perforated with the date 1721, and the vane on the old tower at Hackney. Moreover, a pennon-shaped vane formerly stood on the Market Cross at Southwold, Suffolk. It consisted of an oblong plate of brass perforated with the date 1661, and accompanied by the letters T. P., I. W., which stood for Thomas Postle and Isaac Willhill.

St. Mildred's, Bread Street, contents herself with a simple monogram, M and double B, but likewise bears an heraldic mark, in which the chevron takes the larger place. The crown surmounting St. Martin's-in-the-Fields is said to have been placed there to denote that the Sovereign resided within the parish. Yet in addition to all these definite ideas and symbols, there came the era when every man chose his own vane, and oftentimes with appropriate signification. Such are the forked lightning over the electric ball at Sir John Bennett's; the great pheasants at Leadenhall; the dolphins at Billingsgate; the great griffin of the Fish Market. Yet the cock still retains its place amidst all these, as witness the giant cocks, in the act of crowing, at the Meat Market, and the beautifully-finished cock, with distinct and several feathers in its tail, recently put up by the Clerkenwell Vestry. A comet formerly

adorned the old church in that neighbourhood, and the present elaborately perforated vane at St. James's seems to point to the fact that weather-cocks in that parish have ever received marked attention. Their comet had, however, its fellow in one formerly to be seen at the Surrey Zoological Gardens, which was said, indeed, to have come from the Royal Mews at Charing Cross. It has also been popular in France. Yet again, other deviations from the original idea may be noted, as, for instance, the red-coated newsman, with a horn, formerly at Walworth; a lady with an umbrella, which she elevated in token of rain whenever the wind blew from the south; and again, at Peckham, about 100 years ago, the automatic wind-indicator, representing at certain conditions of the wind a cat catching a rat.

Notwithstanding all these vagaries, the taste of the present day is rapidly reviving the old banner-shaped perforated vanes, and on a large number of modern buildings these chaste and ornamental works are to be seen. Indeed, it is impossible to turn over the catalogues of designs furnished by our modern manufacturers in this department, without rejoicing in the fact that they present to our view to a very large extent the artistic vanes of the Middle Ages—vanes which no elaborate design of the present day can either surpass or perhaps even equal in beauty.

S. COODE HORE.



## The Rise and Development of Philosophy during the Period of the Renaissance.\*

BY C. E. PLUMPTRE.



IN relating the history of thought during a particular period, it is somewhat difficult to assign to its beginning and end a definite date. Modern science has familiarized us with the fact that, throughout the realm of natural law,

\* Being the substance of a paper read before the Aristotelian Society, December 19, 1887.

sudden commencements, abrupt breaks, hasty terminations, are the exceptions; slow gradual growth is the rule. Nevertheless, it is natural to recall with vividness certain particular facts as if they were isolated, and had no steps leading up to them. The day on which the child utters its first sentence is a day memorable to the mother, even though she may have watched intelligence growing in its eyes for weeks previously. The first leaf that makes its appearance in the new year we naturally hail as the harbinger of spring, even though we know that that leaf could not have appeared without a previous circulation of the sap. Sometimes, for purposes of convenience, we go further than this. We assume particular dates that are quite arbitrary, born, it would seem, almost of caprice. There is no appreciable distinction, for instance, between the moral responsibility of a youth aged twenty years and three hundred and sixty-four days and of one a day older. Yet he must live to be exactly that day older before he is legally responsible.

In like manner, in tracing the history of philosophy during the period of the Renaissance, it is impossible to assert that such and such a year belonged to the Dark Ages, and the following year to the Renaissance. Slow, gradual growth has occurred here as elsewhere. Nevertheless, for purposes of convenience, and for a better comprehension of the spirit of this period, it is well, I think, to keep in mind three particular facts:

First, the introduction of Arabian learning into Europe, partly through the influence of Gerbert, afterwards Pope Sylvester II., flourishing about the close of the tenth century, partly through the medium of Roger Bacon, the Franciscan friar of the thirteenth century, but principally, I think, through the fall of Constantinople. In 1453, Constantinople fell into the hands of the Turks.

The second fact to be held in remembrance is the development of the Scholastic Philosophy, dating from about the eleventh century.

The third fact is the Reformation.

Of these three facts, the introduction of Arabian learning into Europe seems to me the most important in its bearing upon the philosophy of the Renaissance. The influence of Scholasticism and the Reformation was

indirect rather than direct; conducive rather than essential. Whereas the introduction of Arabian learning into Europe had an influence at once essential and direct. In conjunction with the learning of the Arabs must be remembered, also, that of the Jews.

The Arabians openly acknowledged their indebtedness to the Indians and Greeks; but in many ways they improved upon them. Naturally, the experimental method of Aristotle found great favour with them, for the first dawn of Arabian philosophy may be said to have been almost entirely devoted to the science of Medicine, to the investigation of health and disease in the human body. While the Europeans were still content with miracle-cure, with shrine-cure, with relic-cure in aid of their sick, the Arabians and Jews were composing medical works that are not without their value even now. Mr. Draper, in his *Intellectual Development of Europe*, has pointed out that it is impossible to read many of their works without seeing that they must have indulged in the forbidden practice of dissection. Alhazen, for instance, born somewhere about 1100, was the first to correct the Greek misconception as to the nature of vision. He showed that the rays of light come from external objects to the eye, instead of issuing from the eye. He showed, also—evidently as the result of anatomical investigation—that the retina is the seat of vision, and that impressions made by light upon it are conveyed along the optic nerve to the brain. The Arabians had invented, or had learnt the use of, many scientific instruments unknown to the Europeans. And I need scarcely point out the superiority of the Arabian system of numerals over the Roman. This system is said to have been introduced into Europe by Gerbert, Pope Sylvester II., he having learnt it while he was at the Mohametan university of Cordova.

But now the Church, alarmed for her authority and reputation before the presence of the new learning, began to rouse herself a little. She, too, studied Aristotle, but only in the letter, not in the spirit. She ignored his inculcation of experiment and investigation; but eagerly sanctioned and, so to speak, consecrated such of his errors as were in harmony with the teaching of the Church;

as, for instance, the geocentric theory of the universe. It is necessary to keep this in mind; for the philosophy of the Renaissance, confusing the use with the abuse, was largely directed against so-called Aristotelianism. And the name of this mixture of pseudo-Aristotelianism and theology is Scholasticism.

I have sometimes thought that the conventional Christianity of our day bears somewhat the same relationship to the spirit of Christ as the Aristotelianism of Scholasticism bore to the spirit of Aristotle. The distinguishing mark, as it appears to me, of Christ's teaching is His insistence that the spirit is of more importance than the letter; life and feeling than mere form and routine—in which case the conventional Christians of the day are further removed from the Spirit of Christ than many self-confessed heretics. In like manner, when Galileo, representing himself as an antagonist of Aristotle, attacked the Aristotelian doctrine that the heavier of two falling bodies would reach the ground sooner than the other by the direct experiment of letting heavy bodies of unequal weight fall and strike the ground at the same moment; he, though he knew it not, was nearer the spirit of Aristotle than the so-called Aristotelians, who so worshipped their master that they consecrated even his very errors. Whereas Aristotle, had he been true to his own teaching, would, I think, have rejoiced to find the experimental method of such good service, even though some of his own errors were disclosed thereby. Scholasticism then, so strangely sheltering itself under the name of Aristotle, while utterly ignorant of the spirit of the master, occupied itself not with facts and experiments, but with dialectics and wordy disputes about names rather than things. Its influence upon the philosophy of the Renaissance, therefore, was indirect rather than direct, and lay principally in the spirit of antagonism it excited in the philosophers of that period. It was, therefore, as I have already described it, conducive rather than essential to the movement. One further distinction must be drawn, before we leave the subject, between the spirit of Scholasticism and the spirit of the philosophy of the Renaissance. It is customary to call the Period of the Renaissance the period of the Revival of Learning. So far as philosophy and science are included

thereby, it seems to me that this term more properly belongs to the period and spirit of Scholasticism. For Scholasticism was principally occupied with reviving and unearthing the teaching and learning of the great dead, reverently accepting their assertions, not because they were proved by well-known facts, but because they were sanctified by time-honoured names. Its basis, therefore, was not truth, but authority; not personal investigation, but the revival of the learning of others. There is an anecdote, for instance, recorded of a student, who, having detected spots in the sun, communicated his discovery to a certain priest. "My son," replied the priest, "I have read Aristotle many times, and I assure you that there is nothing of the kind mentioned by him. Go in peace, and remember that the spots which you have seen are in your eyes, and not in the sun."

Now, under the influence of the Renaissance all this is reversed. The attitude of its philosophy is not simply negative in its treatment of Authority. For the most part, in the natural spirit of reaction, it was antagonistic, doing insufficient justice to the undoubted value of the teaching and industry of the great dead, who have planted and sown in order that others may reap. One or two, however, of the more thoughtful of the Renaissance philosophers, though even they are too antagonistic, endeavoured to relegate authority to its rightful place. Giordano Bruno, for instance, one of the most important among them, pointed to a fact that even now is hardly sufficiently recognised, viz., that what are called the olden ages, the ancient times, are in reality the youthful ages, the early times. And conversely, that what are spoken of as the recent and modern times are in reality the older. The world, in this latter part of the nineteenth century in which I write, is older by four hundred years than when Bruno pointed out this truth, and he was led to the statement because he had been rebuked for his presumption in venturing to question the authority of one who had lived so much earlier than himself as Aristotle; the inference drawn being that, because Aristotle had lived so much earlier, therefore and for that reason alone was his opinion of so much greater value. Bruno, and many other of the Renaissance philosophers, rightly

perceived that the exact converse of this was the case. No doubt the judgment of thoughtful youth is better than that of thoughtless maturity; but assume the same mental and moral capacity, let all other things be equal, and the same individual at forty is more likely to be right in his conclusions than when he was twenty, simply by reason of his greater experience. In even a larger degree the like holds good of generations. Each century in succession has contributed something to the store of general knowledge, and it would be strange and depressing indeed if those who have had the good fortune to be born in the later ages should not be richer in the possession of truth than those born in the earlier. Had Aristotle lived in the time of Bruno, he would almost certainly have made fewer false statements. And Bruno's teaching, in its turn, fades before that of Darwin and certain other philosophers of our day. While Scholasticism, therefore, occupied itself with consecrating Authority and imparting the learning of others, the Renaissance, though not, of course, ignoring the ancient learning, paid the greater honour to original investigation and the discovery of truth.

The third fact to keep in remembrance is the Reformation. And here again this influence is indirect rather than direct, the light thrown by it upon the Renaissance being through what it failed to effect rather than through what it effected.

If we examine into the rise and progress of the Reformation, we shall find there are one or two remarkable points about its distribution that have not received quite sufficient attention. In the sixteenth century the national churches of Great Britain, Sweden, Norway, Holland, and many parts of Germany and Switzerland became separated from the Church of Rome. In Hungary and France, though there was no professed or open disruption from the Papacy, yet the Protestant movement exercised considerable influence. But turn to Italy, and here we find that its influence as a movement is almost *nil*. Individuals, no doubt, there were who accepted the reformed faith. But as a *movement*, whether considered numerically or intellectually, it is hardly an exaggeration to say that in Italy Protestantism exercised no power whatever. One other point I must

notice: the almost complete absence in Italy during the fifteenth and sixteenth centuries of trials for witchcraft. And yet during these two centuries such trials were more numerous in Germany, France, Spain, Scotland, and England than in any preceding centuries. When trials for witchcraft did occur in Italy, they were almost always confined to the sterile or mountainous regions remote from civilization. In the very rare cases of these trials occurring in Italian cities, they were notoriously cases not of simple witchcraft, but plausible accusations and pretences employed in the fomentation of conspiracies of private families.\*

Can we allege any reason for this absence, so strange and remarkable, of two beliefs held elsewhere with universal tenacity, or are they only the result of coincidence? If we examine into the intellectual condition of Italy, in comparison with other European countries, we shall find the cause at work not at all impossible of interpretation. During the first twelve centuries, superstition had been prevalent throughout the whole of Europe; but there was little or no terrorism. Every act and circumstance of daily life had some magical or supernatural interpretation, and familiarity had bred—not contempt, indeed, but more or less indifference. With the introduction of Arabian learning, more especially of Arabian and Jewish medicine into Italy, came a change of ideas. Medical or surgical theories differ from other theories, in that they are capable of proof that is more or less immediate and palpable. If a man, suffering from toothache, consent to have the tooth extracted, the cessation of pain follows more obviously and immediately than if he touch a relic of a saint, or pay a certain sum to a priest. But a nation must have reached some degree of civilization before it is capable of receiving truths even so crude as this. And Italy, both from her natural position and historical associations, was more advanced than the rest of Europe, unless we except perhaps a certain portion of Mahometan Spain. Gerbert, who was the first to introduce Arabian learning into Spain and Italy, received the highest dignity possible. He was made Pope. Roger Bacon, two

\* See Symond's *Catholic Reaction*, vol. ii., pp. 455, 456.

centuries later, for venturing to introduce the same learning into England, was so persecuted that before he died he lamented that he had devoted so much time to science, seeing the little benefit he had conferred thereby upon his fellows, and the great misery he had brought upon himself. Slowly and surely Italy became permeated with the scientific theories of the Arabians and Jews. Popes, cardinals, the higher order of monks, accepted the teaching equally with the laity, though neither priests nor laity made the teaching publicly known. Like begets like; and just as the spirit of secularism spread throughout Italy, superstition, through the long reign of ignorance, spread throughout the rest of Europe. At this juncture—in the fourteenth century, that is to say—a great natural phenomenon occurred, which intensified both movements. I allude, of course, to the Black Death. Mr. Lecky has come to the conclusion that, at the lowest estimate, 25,000,000 of inhabitants must have died during the six years of its continuance. Sudden pestilence, even in our own days, is apt to inspire religious terror; but in that period, when, save in Italy and a certain part of Mahometan Spain, medicine was unknown, the terrorism engendered was intense. In vain were relics touched or hymns sung. The pestilence proceeded remorselessly on its way. It was a Divine infliction for sins committed, came to be the general conclusion. But what could these sins be? That was the difficulty. Self-convicted sinners assigned different causes. The deed, however, that excited the most general remorse, was the wearing of boots with pointed toes—a custom that had lately come into fashion, and was supposed to be peculiarly offensive to the Almighty. There was, indeed, one materialistic alternative. In Switzerland and in some parts of Germany, the plague was ascribed to poison on the part of the Jews. But for the most part it was regarded as a supernatural infliction, a sign of Divine wrath. And when the unhappy victims discovered that neither penance nor penitence availed, fearful lest Divine wrath should follow them into another world, they left on their death-beds, as a propitiation, enormous legacies to the Church. See, then, the conditions at work in Italy. On the one hand, secularism spreading

through the learning and humanity of the Jewish physicians, and such of the Italians as had profited by Jewish and Arabian learning; on the other hand, the Romish Church profiting by the enormous bequests of the superstitious and ignorant throughout Europe. What wonder that the latter became an imposture and corrupt? What wonder that she acted upon the axiom of the great Father, that "ignorance is the mother of devotion," and forbade all knowledge, save to the select few? Had the spirit of secularism alone progressed, all would have been well—nay, even had ignorance been allowed to continue her reign uninterrupted, all perhaps might have been well, though not so well; but man cannot lend himself to conscious imposition without morally deteriorating, without becoming throughout corrupt. I need scarcely dilate upon the enormous wickedness brought about by this state of conscious deception. It is a well-known fact of history. Men arrived at that pass of wickedness where their crimes were not the result of accident, but a trade—where they did not arise from sudden human passions, or almost irresistible temptation, but of set purpose and contrivance. Immorality was openly trafficked in; dishonesty became an organized system. Happily for human nature, a state of things so essentially rotten cannot continue long, but carries within it the seeds of its own decline. A moral revolution set in—and the name of this moral revolution is the Reformation.

(To be concluded.)



### Stanford Churchwarden's Accounts (1552-1602).

BY WALTER HAINES.

(Concluded.)

1582. *Receyts:*

**T**. of John yat of the parsonage of  
buckland in parte of the stocks  
that his predicesors dothe owe to  
the churche . . . xxvis. iiij*d*.  
It. of John yat of the parsonage of buckland  
gent for buryeng James yat & fryswyth yat

- (his weffs grand father & grand mothur) in  
o' churche . . . . . xiijs. iiijd.
- It. Rec of the parisheoners by the order of  
the holy Lofe syns the 22 of Aprile 1582  
untyll the 7 of Aprile a° 1583 the sayd ij  
days beeyng Includid Therbie 51 sonne-  
days there shulde bee payd ijd. everi sonne-  
day of this ys payde . . . . . ijs. viijd.
- It. Rec for lyme in this Toune & gooze  
vijs. viijd. ob
- Payments :*
- It. for shorning a bell clapar . . . . . ijs. ijd.
- It. for ij drynking cruses . . . . . vjd.
- It. for a hors hire twyse & fatching tooles  
xd.
- It. for falloyng sturyng & soyng an acre barle  
lande . . . . . iijs.
1583. *Receyts :*
- It. there was browght to the churche this  
yeere fowre neue platters & too neue pot-  
yngers the w<sup>ch</sup> were of the colention &  
provision of the young youtthes of this  
Toune suche as were betwyxt x yeers of  
age & xiiij having one busshell of the  
churche whayte towards theyre charges.
- Expences :*
- It. caryeng dong to the churche land &  
throyng of yt . . . . . ijd.
- It. for cleaving of wodd . . . . . ijd.
- It. to M<sup>r</sup> Nyc<sup>e</sup> Kooke for a paper of Article  
viiijd.
- It. James culle was allowyd for gevyng ten-  
dans to the plumbers iiij daye . . . . . xvjd.
- It. for mending a bell clappar . . . . . vijs. ix.
- It. for caryeng of yt to yattendon . . . . . viijd.
1584. *Receyts :*
- It. Jane Alder & Katherin Cole were founts  
wyeffs this yeer & they browght to the  
Churche . . . . . xijs. viijd. ob qr.
- It. Rec of T. yardlay for chipps . . . . . xij.
- Expences :*
- It. to weston his man for his Rope Rabnetts  
& his mans helpe abowte the bells. . . . . xvjd.
- It. lavender for the churche clothes & shred-  
ding trees . . . . . iiij.
- It. for a prayer to bee used for the Queene  
iiij.
- It. for earyng the Churche Acre iiij yarthes  
iijs. viij.
1585. *Receyts :*
- It. Rec for iiij brasen kandullstycks a broken  
crosse a peece of an olde potte & a holy  
watt<sup>r</sup> potte of brasse . . . . . xxxs. viij.
- It. for a bz of leade asshe of the plomber  
xviij.
- Expences :*
- It. for makyng a pytte to melt leade in  
iiij.
- It. for boords for the Roofe of the churche  
and to make a molde to caste they sheets  
of leede in . . . . . ijs. vjd.
- It. expences to carri the Toune harnes to  
wantage . . . . . iiij.
- It. for felowyn stooryng & soyng at seede  
tyme one Acre of barlay land in y<sup>e</sup> northe  
feeld . . . . . iijs. viij.
1586. *Expences :*
- It. for iij books of prayer and artycles . . . . . xiiij.
- It. for mending the comunion Table &  
Tymber . . . . . xxd.
- It. for mending the frame of the sanctus bell  
viiij.
- It. for falling & caryeng busshes . . . . . xvij.
- It. for xx<sup>i</sup> of soder (beside vj sawcers)  
[xiijs.]
1587. *Receyt :*
- Itm. receaved of m<sup>r</sup> Leigh w<sup>ch</sup> was a legacy  
bequeathed by m<sup>r</sup> ffalconer to the Church  
of Stamford . . . . . xs.
- Expences :*
- Itm. payed to Davies for money that Peeter  
fferiman should haue payed anno proeterito  
And when this money is payed, it is a  
parcell of the money w<sup>ch</sup> John whisteler  
did receave at the accounts made the  
xxij<sup>th</sup> of Aprile a° 1587 . . . . . xxd.
- It. John whistelers charges about Gillian  
Wirgnams busines . . . . . xvjd.
- It. for making enquiry after recusants. . . . . vjd.
- It. to James Mason for layinge of the altar  
stoan & mending other places about y<sup>e</sup>  
churche . . . . . vjd.
- It. to Thomas ffarmers charges when hee  
tooke his othe at Oxfourd . . . . . iis. iiij.
- It. to Robert mason for laying the slatts  
uppon the church porch and the churche  
gate for mosse and tile pinnes and setting  
in of a windowe in the churche house wall  
vjs. vjd.
1588. *Expences :*
- Itm. for a booke of prayer for the preseru-  
ation of her ma<sup>ty</sup> sett out by the byshoppe  
of Canterburie . . . . . iiij.
- It. expences at Wantage for appearaunce  
beefore the Justices concerninge the ex-  
aminacon or rather presentation of Re-  
cusants and papistes . . . . . vd.

It. to Robert Mason for mending the church wall towards the pound . . . ijd.

It. to the gayole at tweluetyde . . . ijs. iiijd.

Itm. for pitchinge twoo or three stoanes in the church and for stoppage out the pygeons . . . iij.

Itm. to Bilson for deliuringe a bill for a note of a certayne Collection . . . iiij.

Itm. to withers for mendinge the geeld hale hedge . . . iij.

Itm. for parchment to make a bile w<sup>th</sup> for the profits and Commodities beelongoing to parsonadges and vicaradges . . . ijd.

Itm. for bindinge of the church booke in parchment . . . viij.

Itm. for bootelegings to lyne the bawdricks for the bells . . . xij.

1589. *Expences :*

It. for one to helpe the plumers a day . . . vjd.

It. for his owne paynes watchinge uppon the plumers and for fatching twoo burdens from goasie bushes . . . vjd.

Itm. the church rent . . . xij.

1590. *Expences :*

Itm. for a communion booke . . . iijs. vjd.

Itm. for settinge uppe the moulde to cast y<sup>e</sup> leade . . . iij.

Itm. to John Strainge for felling & cleaning wood for the castinge of the leade . . . xd.

Itm. for meking iij yron cletes and nayles . . . iij.

1591. *Expences :*

Itm. payde for shroddes for ficsinge of the churche . . . vjd.

Itm. layde oute at Newberie for the twoo churchmen and one sydemans Dinners . . . xxjd.

Itm. to mr Goodman for keeping the church booke . . . iijs. iiij.

1592. *Expences :*

Itm. payde to the glasier to binde him to keepe the churche leades for vs a yeare as longe as hee liueth . . . iiij.

Itm. for mending the beare & for tymber . . . xxij.

1593. *Expences :*

Itm. to Thomas yearly for nayles and a dogg to trusse upp the bells and a plate for the Church doare . . . vd.

Itm. for mendinge the church wall the earth & the masons hire . . . ijs. ijd.

Itm. to the plumer for repayinge the church leads yearly due unto him . . . vs.

Itm. for puttinge upp the lead that the wynd blewe down w<sup>ch</sup> was beeside his bargain . . . ijs.

1594. *Receyts :*

Itm. of Rooke for his house and a tree . . . vjs. viij.

Itm. receaved of the Toune by the yardlands . . . xxxix. ix.

*Expences :*

Itm. for a booke of prayeres for the Queen . . . vjd.

Itm. for bushell nayles . . . jd.

Itm. for one to goe to Uphington and ffar-ringdon . . . iij.

Itm. payde unto Peppes covringe twoo graves in the churche . . . xij.

Itm. for lyme for the Toure . . . viij.

Itm. to the roughcaster . . . xxvjs. viij.

Itm. to the plumer havinge three pound of pewter allowed him after vjd. the pound for w<sup>ch</sup> hee is to abate xvij. of his due vz

vs. payde I say unto him . . . iijs. vjd.

1595. *Receyts :*

Itm. for goodman Alders lyinge in the church when hee was buried . . . vis. viij.

Itm. for goodwiffe Chamberlaynes lyinge in the church when shee was buried . . . vis. viij.

Itm. fyr sylver spoones that wer sould . . . xiijs.

Itm. of goodman Rooke for his whole yeares rent for his chamber in the church house . . . iijs. iiij.

*Expences :*

Itm. for settinge on of the sight of the middle bell clapper, and mendinge one of the other clappers . . . vjs.

Itm. for itches for the bell roapes . . . vjd.

Itm. for boardes to loaft the Vestrie . . . iijs.

Itm. to the carpenter for makinge the clocke loafte . . . iijs.

Itm. for the booke of Articles against the Recusants . . . vjd.

Itm. to the carpenter for layinge of rafters uppon the Vestrie . . . vjd.

Itm. to John Cocks for pullinge lathes off the Vestrie . . . iiij.

1596. *Receyts :*

Itm. for odd lead and lead aishes . . . xxvijs.

Itm. for ould yron sould to Thomas Earley . . . vs.

Itm. for chippes and offall woodd of the tree felled to make the churche porch . . . ijs. iiij.

Itm. of Edmond Steevens for an ould hutche . . . iijs. iiij.

- Itm. receaved for the church Pewter sould  
 to diurse . . . . . xxixs. vjd.  
 Itm. for the church brasse sould the same  
 tyme . . . . . xxxijs. jd.  
*Payments :*  
 Itm. to Welman of Childrey for rafteringe  
 and lathing the church beeinge in the  
 whole ij dayes worke . . . . . ijs. iiijd.  
 It. to John Strainge for gatheringe mosse  
 . . . . . vjd.  
 Itm. for fatching the bellhouse from ffarring-  
 ton . . . . . xijd.  
 Itm. to sir Thomas for writinge what the  
 weight of the lead came unto . . . . . iiijd.  
 Itm. to Robert Butte for ridding y<sup>e</sup> chauncell  
 . . . . . ix.  
 Itm. to Bylson for bringinge the Injunctions  
 sent from the byshopp of Canterburie con-  
 cerninge prayer and fastinge . . . . . vjd.  
 Itm. for earinge of the church acre for euery  
 tilth xvij<sup>d</sup>. in the whole . . . . . vjs.  
 Itm. to goodman daves for caryinge of  
 stoanes to the makinge of a coyne or twoo  
 in the church howse . . . . . xv.  
 1597. *Receyts :*  
 Itm. receaved of Mrs Knollys . . . . . xs.  
 Itm. of Augustin Whitehorn to the church  
 for ringinge for his daughter . . . . . xijd.  
 Itm. receaved for the ould communion table  
 cloath . . . . . vij.  
*Expences :*  
 Itm. for a pinte of wyne against Whitesunte  
 . . . . . xjd.  
 Itm. for wafers . . . . . id.  
 Itm. for ij bookes . . . . . vjd.  
 Itm. for gripinge the church acre . . . . . jd.  
 Itm. to Marian Goddard for makinge clean  
 the church yeard . . . . . ijd.  
 Itm. to Thomas Earley for a bond for the  
 greate bell wheele . . . . . ijd.  
 Itm. to Richard Castell for a key for the bell-  
 free doare . . . . . vjd.  
 Itm. to Edward Inglefield for healing  
 Thomas Whitehornes grave . . . . . vjd.  
 Itm. for iij ells of holland for the comunion  
 tablecloath . . . . . viijs.  
 Itm. for sixe yeard & a quarter of saye for the  
 comunion table . . . . . xiijs. vjd.  
 Itm. for makinge of the saide cloathes . . . . . vjd.  
 Itm. payed for digging the church acre hade  
 . . . . . iij.  
 Itm. for ix quarts of wyne for the comuni-  
 cants at Easter . . . . . ix.  
 Itm. to the smith for a pinn for the baw-  
 dricke & a cloane nayle and nayles . . . . . ijd.  
 1598. *Receyts :*  
 Itm. of John Castell for the Churche acre of  
 beanes . . . . . xvjs.  
 Itm. of Jhon Broun for fursen . . . . . ijs. viij.  
*Expences :*  
 Itm. payed toward the statute booke . . . . . xxd.  
 Itm. for a pinte of wyne against whitsundaye  
 . . . . . vjd.  
 Itm. for a roape for the fore bell . . . . . iijs. viij.  
 Itm. for fetchinge the roape from ffeifield . . . . . jd.  
 Itm. to Constables of the hundred for the  
 housen of hospitalls . . . . . iijs. iiij.  
 Itm. for a new Register booke in parchment  
 . . . . . xs.  
 Itm. for wyne against Easter . . . . . ix.  
 1599. *Expences :*  
 Itm. to the smith of ffarrington for mendinge  
 the belles . . . . . xs.  
 Itm. for meales that the smith and his twoo  
 boyes had at my house . . . . . xijd.  
 Itm. for candles uppon the coronation daye  
 . . . . . ijd.  
 Itm. to the plumber for healinge of the leades  
 . . . . . xls. vjd.  
 Itm. to John Rayer for settinge uppe of the  
 pinnacle . . . . . vs.  
 Itm. layed out on fees and expences at the  
 Assises . . . . . xxxixs. ijd.  
 1600. *Receyts :*  
 Itm. recaued of mr Goodman for his wives  
 seate in the church . . . . . iijs. iiij.  
 Itm. of Henry Savourie for parchment and  
 toward the writinge of the new Register  
 booke . . . . . iijs. viij.  
 Itm. of the communicants for bread and  
 wyne against Easter . . . . . ix. iij.  
*Expences :*  
 It. for three quarter of a hundred and sixe  
 foote of bourd to mend the Church lead  
 . . . . . iijs.  
 It. for a pinte of malmesye and wafers against  
 Whitsuntide . . . . . vjd.  
 Itm. to henry ffranklyn for the Church house  
 rent for the whole yeare due at Michaelmas  
 . . . . . xij.  
 Itm. to the Constable of the hundred for  
 gayole money gathered about candlemas  
 . . . . . ijs. vjd.  
 Itm. to Henry Prior of Goassey for aunswear-  
 inge for our collectors for the poore beefore  
 the Justices . . . . . iiij.

1601. *Receyts :*

- Itm. of Henry Hampton for his parte of the  
gayne gotten by the neighboures meetinge  
at Whitsuntyde . . . . . ls.  
Itm. of goodman Prior of Goasey toward the  
reparacons of the Church, geeven when  
his sonne was burried . . . . . xij*d*.

*Expences :*

- Itm. for a Communion booke at oxfourde  
. . . . . iiij*s*.  
Itm. at Wantinge for ij bellstocks . . . . . iiij*s*. viij*d*.  
Itm. for ij bushells of poulse to sowe the  
Church acre . . . . . iiij*s*. v*d*.  
Itm. for five doosen of bonds . . . . . i*s*. v*d*.  
Itm. for xxxij quarreis of glasse . . . . . iij*s*. viij*d*.  
Itm. for mendinge iij panes of glasse . . . . . xij*d*.

1602. *Receyt :*

- Itm. for ij Summer poles sould to Tayne  
. . . . . iij*s*. ij*d*.

*Expences :*

- Inprimis payed to Thomas Prior released  
him for a heard bargayne by the consent  
of the neighboures . . . . . iiij*s*. iiij*d*.  
Itm. to Mabell Earley for nursinge William  
Collins chielde . . . . . i*s*.  
Itm. for di<sup>ib</sup> of candles upon the coronation  
daye . . . . . ij*d*.  
Itm. to goodman Puisy for gayole money  
from Michaelmas to our Ladie daye  
. . . . . iiij*s*. iiij*d*.  
Itm. to John Rayer for windfillinge the  
Church wall . . . . . iij*s*.  
Itm. allowed the churchwardens for that they  
overreckoned themselves in their Whitsun-  
tydes account . . . . . xiiij*d*.



## Dartford Brent.

This brawl to-day  
Grown to this faction, in the Temple garden,  
Shall send, between the red rose and the white,  
A thousand souls to death and deadly night.  
*Henry VI., Part I.*



AT the east end of Dartford, between  
it and the parish of Stone, lies the  
expanse of green known as Dart-  
ford Brent. Alluding to it, in his  
*Perambulation of Kent*, Lambarde says,  
"The sight of this ground, not only re-  
duceth to my remembrance that deadly and  
doleful division of the houses of Yorke and

Lancaster (or rather of this whole realme in  
their behalfe and quarrelle). But also in-  
duceth me, by a manner of necessitie, to  
make rehearsal of that long and wofull his-  
torie itselfe." The event which was so  
deeply impressed upon the mind of the  
earliest of our county historians was the en-  
campment at this place, in 1452, of the army  
under the leadership of the Duke of York,  
who, regarding the possession of the city of  
London to be of paramount importance to  
the welfare of his cause, determined im-  
mediately after his arrival in England upon  
making a desperate effort to secure it. For  
this purpose, when he heard that Henry VI.  
was coming against him, he altered his route,  
and by dint of forced marches got in advance  
of his foe, and appeared before the walls of  
London, where he expected to be received  
with open arms, but to his utter surprise and  
mortification he found the gates of that city  
resolutely closed against him, its wary in-  
habitants not caring to compromise them-  
selves by declaring for the Duke, whilst the  
King was so closely pursuing him with an  
army much stronger than that he had yet had  
time to raise; consequently he was compelled  
to withdraw his forces from before London,  
and encamp them "on the Burnt Heath, near  
Dartford, in Kent." The King following  
him, marched his army, we are told, over  
London Bridge, and continued the pursuit  
as far as Blackheath, where he halted and  
formed his camp. The two hostile armies  
being so near one another, an engagement  
appeared imminent; but diplomacy for a  
time succeeded in averting that flow of blood  
which afterwards so cruelly desolated the  
kingdom. The Bishops of Winchester and  
Ely visited the Duke in his encampment,  
and by fair promises, confirmed by the King,  
induced him to disband his forces; thus the  
neighbourhood of Dartford was spared the  
dreadful scene of carnage which had appeared  
inevitable. But here, nevertheless, was en-  
acted the first act of that terrible drama, the  
memory of which was painfully vivid even  
when Lambarde wrote. Nearly two cen-  
turies rolled by, and then once again this  
place became the scene of the pomp and  
circumstance of war, and that, unfortunately,  
again a war of the most heinous and dreadful  
nature—Englishmen fighting against English-

men, father against son, brother against brother; and so, in 1648, the Royalist party in Kent, under the command of the Earl of Norwich, having become formidably energetic, the Republican army, under General Fairfax, was sent against them. Several engagements took place, resulting in the defeat of the raw, untrained loyal troops. During this short campaign Fairfax encamped his army on Dartford Brent, but did not remain very long in so inactive a condition, for, hearing that a large body of the Kentish men had gone into Essex, and effected a junction with the loyalists of that county, forming a compact little army of about three thousand horse and foot, strongly entrenched in the town of Colchester, he at once broke up his camp and started in pursuit of the so-called insurgents. His army, having crossed the river at Gravesend, halted to despoil the venerable church of West Tilbury, the desecration of which must, from the fact of the murdered Archbishop Laud having recently been its rector, have afforded the Puritanical horde much satisfaction. An old engraving represents the troopers grooming their horses within the building, and assuredly never was church more thoroughly purged of everything in the way of ornament than this most unfortunate one at West Tilbury, for until a few years since a more barn-like building could not exist. It has now been restored, a term which too frequently with Essex churches is synonymous with rebuilt. Having accomplished this noble feat, Fairfax and his army marched on in the name of King and religion, though acting against both, to the siege of Colchester, the capture of which town was signalized by as foul a murder, on the part of the Republican leader, as ever disgraced humanity. A far different scene than that of martial glory and activity was witnessed upon the Brent on the morning of the 19th July, 1555, for on that day Dartford sent three of her people to swell the ranks of the "noble army of martyrs." Christopher Waid, Margaret Pollen, and Nicholas Hall, strong in their faith, defied the tempter's power and gained the martyr's crown by enduring the fiery ordeal of the stake rather than be false to their conscience and their God. In recognition of their faith and martyrdom, a fitting memorial has been erected

in the old burial-ground, near the site of the ancient chantry of St. Edmund the Martyr. Hasted tells us that the gravel-pit at the entrance of the Brent from Dartford was, while the assizes were held in this town, which was frequently at the latter end of Queen Elizabeth's reign, the place for the public execution of criminals; and that in 1772, in digging for gravel, eight human skeletons were found lying contiguous to each other, most probably the remains of some of those unhappy convicts. On referring to Kilburne's *Survey of Kent*, published in 1659, we find that the assizes for the county were held at Dartford during the period of one hundred years, from 1558 to 1658, on the following occasions:

On Friday, in the third week in Lent, 1559.  
On Tuesday, in the third week in Lent, 1560.  
On Monday, in the fifth week in Lent, 1563.  
On Monday, in the fourth week in Lent, 1564.  
On Monday, the 8th March, 1567.  
On Monday, in the second week in Lent, 1570.  
On Thursday, in the second week in Lent, 1573.  
On Thursday, in the second week in Lent, 1579.  
On Monday, the 20th February, 1597.  
On Monday, the 21st February, 1602.

J. A. SPARVEL-BAYLY.



### The Antiquary's Note-Book.

**Gog and Magog.**—These figures in the Guildhall are probably more familiar to us than their history, and the following notes may be interesting:—To begin with tradition: Brutus—by some called "the Trojan," and by others "a Roman consul"—and his followers, after various adventures in search of an island in the Western Sea beyond Gaul, "by giants once possessed," and Corinæus, whom he had met with in his wanderings, after some joint adventures with Gauls of Aquitaine, both with their respective followers arrived at last on the coast of Totnes, a part of an island then called Albion, and inhabited only by a few giants. Here they

settled themselves. But Brutus after a time, wishing to perpetuate his name, called the island Britain and themselves Britons. It is said Corinæus was fond of encountering the giants; and among them was one called Gogmagot, or Gotmagot, or Gotmagog, said to be twelve cubits high, and of prodigious strength. One day when Brutus was holding a solemn feast to the gods at the port where he first landed, this giant Gotmagot with twenty others made an attack on the Britons and slew a great many. Whereupon the Britons in a body attacked the giants, and slew every one except Gogmagot, whom Brutus had desired to save alive, in order to see a combat between him and Corinæus. Accordingly Corinæus challenged the giant to wrestle, and in the struggle the giant's grasp broke three of Corinæus' ribs, at which the latter, enraged, threw the giant on his shoulders, and ran with him to a high rock on the shore, and there hurled him into the sea below. This is in brief the story of Geoffrey of Monmouth.—Now, Totnes being a Devon town, it would appear the Devonians seized upon this as having occurred in their county; but Totnes not being on the sea-shore, it was necessary to find a spot near the sea for the scene of the combat, and Plymouth Hoe was selected, where two figures, called Corinæus and Gogmagog were cut in the turf, and for a long series of years were renewed and cleansed at the cost of the Corporation until the citadel was built on the spot in 1671. This is not the only instance of the appropriation by this county of ancient places of eminence. One is by Exeter being assumed to be the "Isca Dumnoniorum" of Antoninus, in the place of Dorchester. Another is taking Honiton, or a neighbouring fort, for the site of Moridunum, in the place of Wareham. It would not be difficult to prove that the Totnes named by Geoffrey is not Totnes in Devon, but is Toteneys in Loegria, on the Totnaish shore, which answers to Portland and the Fleet harbour, and the Chesil Beach and shore of Dorset, and from the number of "Tots" about the immediate inland the whole *district* may have come under the designation of Toteneys. And inland from Portland is the town of Cerne Abbas, or Cernell, near which on a high chalk hill there is the figure of a

giant cut in the turf. This locality would, therefore, appear to be much more likely for the landing of Brutus (as well as for several other events mentioned in history and romance as having taken place at Totnes) than the Devon inland town without any shore. Then, again, there are the Gogmagog Hills near Cambridge (where the Icknield Way and the Via Devana cross), where Mr. Douce, a not very old writer, had been told there was formerly a gigantic human figure cut in the chalk upon one of the hills. It might be worth examination whether any traces of this figure are still to be found. This giant seems to have been somehow connected with Cambridge.

Now, in Queen Elizabeth's days this myth of the giants, Corinæus and Gogmagog, was firmly believed in, and was associated with Totnes and Plymouth Hoe, and written upon both by Spenser in his *Faëry Queene*, and by Drayton in his *Polyolbion*. It is, therefore, not surprising that such a theme, in the spirit of the age, should be put in use in a show got up for the delectation of the Virgin Queen in one of her receptions at her good city of London; and accordingly it is found that as she had been received at Norwich by Gurgunt (whoever he might be), so at one of her visits the two giants, Gogmagog and Corinæus, "furnished accordingly," received her at Temple Bar; and in 1598, according to Paul Hentzner, they had been duly installed in the Guildhall, where they seem to have remained ever since. Such, then, would appear to be the origin of these two figures. But in the course of years the classical name of Corinæus has been lost, and the more barbarous name of Gogmagog (perpetuated, perhaps, by the names Gog and Magog in the Bible, which may not be very correct) has caused the name by popular corruption to be split into these two, and part applied to each figure.—H. F. NAPPER.

**Curiosities of Local Government** (*Continued*).—Winchester in the eighteenth century was a place of about 6,000 inhabitants, and in 1747 (almost the first date in the overseers' books for the principal parish, St. Thomas and St. Clement) we have a view of the local government of the old metropolis of England. The roads (no mention is made of pavements), the poor

and other matters were managed by the respective parishes, and the account for the year mentioned is amusing. We give it as entered :

St. Thomas and St. Clement, Winton, 26 December, 1747.

At Vestry this daye held, being first duly warn'd, wee doe appoint Mr. Chals. Lover and Mr. Thomas Sindall to be Surveyors for the highways for the year ensuing, and wee doe further order that Mr. Thoms. Fussell and Mr. Christofer Todd do forthwith settle their acct., and pay the Balance into the hands of the forsaid Mr. Lover and Mr. Sindall.

Twelve parishioners sign this, and then follows Mr. Lover's financial statement (he kept the George Hotel) :

Disbursed by Chas. Lover, 1748 :				£	s.	d.
For a Warrant	...	...	...	0	2	0
paid Wm Clark (solicitor)	...	...	...	0	6	8
paid Saml Criswick	...	...	...	0	17	0
paid James Carchost	...	...	...	0	10	0
paid Robt Corriss (for Stones)	...	...	...	4	8	6
Spent whoat was alowd of	...	...	...	0	5	0
for Stone layd mysel in Gayl (Jail) St	...	...	...	0	5	0
pd Clark for Somons	...	...	...	0	2	6
pd Wm Stocy	...	...	...	0	1	2
For a lode of Stones layd without Westgate	...	...	...	0	2	6
For one days work	...	...	...	0	1	2
pd Mr. Oram (for flints & cartage)	...	...	...	0	9	0
The Town Clarks Bill	...	...	...	0	13	4
				£8	3	10

Mr. Lover's colleague "disbursed" a smaller sum :

		£	s.	d.
Pd William Lock for working in Southgate	St ... ..	0	12	0
pd for Stones and a laborer in Gail St	...	0	5	0
Pd for cleansing our City ditch in Saint	Gameses (James') Lane ... ..	0	7	6
pd Labourers for working in Southgate	St ... ..	0	7	0
Spent at the parish meeting	...	0	2	0
		£1	13	6

The highway rate, from which these "disbursements" were made, produced from a 3d. rate £24, so that the repairs were moderate, and the roads and gutters bad in proportion. There were two hundred properties and persons assessed. These surveyors were reappointed for 1748, and the reference to the previous resolutions and the one for 1748 is remarkable—"and we doe further order as in and by the last order was ordered"—followed by the accustomed permission to "disburst" five shillings at one of the inns to mark the election of the surveyors. Even

with the above moderate expenditure there were "defaulters;" and "it is agreed that those persons who will not be prevailed upon to pay their rates by fair means be proceeded against by distress or otherwise."

The clerical duty and collection of rates is summarized thus: "Making a Ratte, 5s.; Wrighting and figuring four Rattes, 12s.; gathering the Rattes, 10s. 6d." The "Ratte" alluded to by the scribe was one for the *poore* in 1758, producing in the year, after deducting "voids" and excusals, £140.

One of the most singular and amusing entries as to the *poore* is that at Lady Daye, 1761, when Lord Parsons was relieved in money 4s., and had his wardrobe enriched with "2 cots, 1 Westcot, 2 Shurts, 2 payr of Stockinges, 1 payr of Britches." This entry indicates either an eccentric character or a nickname. There is a further item of washing Parsons and rubbing ointment into him at a cost of 23s. 3d., and his exit from the *peerage* and parish is set out *à la Cocker* :

				£	s.	d.
Laying him out	...	...	...	0	2	0
Beer	...	...	...	0	0	6
Shroud	...	...	...	0	2	6
Cloth (Pall) and Straps	...	...	...	0	1	6
Barers	...	...	...	0	4	0
ye Coffin	...	...	...	0	10	0
diging ye Grave	...	...	...	0	2	0

£1 2 6

Finally he is alluded to as "olde Parsons." Our next notice will deal with the small-pox and inoculation, and some allusions to the fairs, and prices of food, and articles of wearing apparel.—WILLIAM HENRY JACOB.



## Antiquarian News.

THERE is no longer any danger that Dr. Johnson's house at Lichfield will be demolished or converted to base uses. Simple preservation would be what we should desire, but the purchaser is having it carefully restored to what is believed to have been its appearance when Boswell's hero was born within its walls.

The tercentenary of the translation of the Bible into Welsh is to be celebrated this year by erecting a memorial to the translator, Bishop Morgan, at St. Asaph, and by establishing a Welsh scholarship for

Biblical learning. It is also intended to issue a reprint of Bishop Morgan's Bible, with the Revised Version in a parallel column.

An English gentleman lately at Constantinople noticed in the Imperial Treasury a portrait of Lord Nelson. The admiral wears the aigrette given him by the Sultan Selim III. The present Sultan has not seen his way to give the original picture to the English nation, but has ordered a copy of it to be presented to England.

M. Henry Harrisse proposes, says the *St. James's Gazette*, to celebrate the coming 400th anniversary of the discovery of America, by the publication of an *édition de luxe* of all the original letters and other writings of Columbus now in existence relating to his great discovery. A hunt for rare and unprinted documents is being made. Only 500 copies of the work will be printed.

In an old rockery in a house near Chester, on the Duke of Westminster's estate, the remains of a tabernacle cross were found and identified by Mr. Alfred Rimmer as the remains of Chester high cross, broken up many years ago. The date is about 1350. The duke at once gave it to the city, and the corporation have taken steps for its restoration in the Market-square of Chester.

Mr. Stevens, of King Street, Covent Garden, London on March 12 sold a very fine egg of the great auk for £225. It had been in the possession of the late owner since 1851, when it was purchased for £18. This is the highest price ever paid for an egg, and is an advance of £57 on the sum paid for a great auk's egg last December.

A correspondent of the *North China Daily News* of Shanghai describes a printing establishment which he found in a village in the interior, about 150 miles from Shanghai. The printing was being temporarily carried on in the village temple, and movable type only was used. In the large central hall of the temple were placed about twenty ordinary square tables, on which the cases of type were spread out, very much after the English method, only taking up much more room. At the time of the visit one man was engaged in setting up type, another was printing. The former stood before a table, on which was what may be called the Chinese "case." It was a solid block of hard wood, about 22 inches long by 15 inches broad, and perhaps 3 inches deep. The inside was hollowed out to a depth of about a quarter of an inch, this depression being still further hollowed out into grooves about three-quarters of an inch deep. The block had twenty-nine of these grooves, each filled to the depth of a quarter of an inch with ordinary stiff clay. With his copy before him, armed with a small pair of iron pin-

cers, the compositor began his work; character after character was transferred from the case and firmly pressed into the clay. When the forme was complete, a flat board was placed on the top, and the characters pressed perfectly even and level with the surface of the wooden block, the edge of which was cut to form the border generally found round every Chinese page. The printer now received the forme, and carefully brushed his ink over the type. Taking a sheet of paper, he pressed it down all over the forme, so that it might be brought in contact with every character. He then removed the sheet and examined each character, carefully adjusting those which were not quite straight with the pincers, and apparently never touching the type with his fingers. After sufficient copies had been struck off, the type was distributed, each character being returned to its particular box. The type in the forme was of three sizes, each character being kept in place entirely by the clay in which it stood. They were cut out of some hard wood, and perfectly square. The writer was told that the art of printing in this way had been handed down in the same family since the Sung dynasty more than 600 years ago. No strangers were ever taught, apprentices being always taken from the same clan. They were open to take any work at the rate of about a shilling a day, which included the two men, type, and ink, but not paper. They were then printing family registers. The custom in that part of the country is to hire the printers, who bring their type and set up their printing establishment on the spot. In this way the same business had been carried on in one family for six centuries, and during all this time movable type only had been used in the manner here described.

The following communication from Mr. William Blades, on the library of the French Protestant Church, appeared recently in the *City Press*: The interest of this library consists entirely in the old-world character of the books. When the French Church was a living reality, with a resident French and semi-French congregation, many of them men who made a mark in the literature of their day, this library, with its old fathers and Calvinistic theology, was a priceless boon. In these times matters are quite different; the congregation is small, the consistory has dwindled down to four, quarrelling and jealousy are rife, the descendants of the old refugees do not in many cases speak or understand the language of their ancestors, and the library is simply an anachronism. The church at St. Martin's-le-Grand is now pulled down, and the site sold for, I believe, £26,000. Some of this money will go to rebuilding, and some to the establishment of schools. Certain of the authorities, with the present minister, Mr. Daugars, wish to place the old library in the new school-room, and anyone who has experience

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of school libraries knows what that means. It means certain neglect, sure decay, and slow destruction. Its past will then foreshadow its future. Already the most valuable bibliographical treasures have vanished—no one knows for certain how. I remember many years ago seeing a fine folio illuminated manuscript, coverless, torn, and filthy, upon the vestry floor. I saw one of the rarest books from Caxton's press—the second edition of Chaucer's *Canterbury Tales*, the woodcuts in which mark an era in the art—lying on the ground beside the coal-scuttle, dirty and torn, the leaves (each of which was worth a bank-note) wrenched from the back whenever the charwoman wanted to light the fire. There also was that grand folio from Rood and Hunte's press at Oxford; the *Provinciales* of Lyndewood, also, like the whole library, decaying from neglect. Where are these books now? No one knows. What security, then, is there that after the sentimentality of the hour has passed away, what is left will not share the fate of the departed ones? To have them properly cared for and preserved they ought to be handed over to the Guildhall Library. The authorities of the Dutch Church adopted that plan when they had to rebuild, and all their bibliographical curiosities now repose in a special alcove devoted to their preservation. These volumes are now useful to students, and often consulted. Many of the governors of the French Church are anxious to see their library preserved from destruction in a similar way, and, as a lover of old literature, I sincerely hope their wishes may be carried out. The chief obstacle is the opposition of the minister, the Rev. Mr. Daugars, who, after twenty years of neglect, has now developed the greatest interest in the preservation and virtual burial of the whole library.

During the late violent storms in the Channel the sea washed through a high and hard sand-bank near St. Malo, nearly 4 mètres thick, laying bare a portion of an ancient forest which was already passing into the condition of coal. This forest, at the beginning of our era, covered an extensive tract of coast; but with the sinking of the land it became submerged and covered up by the drifting sand. Mont Saint Michel once stood in the middle of it. The forest had quite disappeared by the middle of the tenth century. Occasionally, at very low tides after storms, remains of it are disclosed, just as at present. It is believed that some centuries ago the highest tides rose about 12 mètres above the level of the lowest ebb. Now the high-water level is 15.5 mètres above the lowest.

Thorney Abbey is about to be restored by the Duke of Bedford. The fabric came into his grace's family after the suppression. The first duke gave 146 tons of stone from the old monastery towards building the

chapel of Corpus Christi College, Cambridge. Five bays of the Norman nave of the church, and a portion of the west front, were saved from the wreck, and still testify to the magnificence of the ancient abbey of the thorny isle. The ruined fabric underwent a kind of restoration in 1638. Forty years ago another restoration took place. Then were added to the church two transepts, north and south, which makes the ground-plan of the sacred edifice the exact shape of the letter T. The present east window—filled with stained glass, mostly blue and red, illustrating the life of Thomas à Beckett—was inserted at this time, and added to the east end was a questionable church stone reredos in five panels, now *in situ*. The Ten Commandments occupy three of the panels, and the arms of the Abbey of Thorney and the House of Bedford are placed in hideous incongruity in the spandrels of the centre arch. The whole of the interior was white-washed at the same time. Much of this will now be reversed, in accordance with a more informed taste. It is intended that the present restoration shall be thorough. The first feature in the interior will be the removal of the transept galleries. The present spacious high seats will be cleared out entirely, and so will the row of "free seats" down the centre. In their place will be substituted elegant open benches, possibly of carved oak, and these will be of a length on either side so as to allow of a central passage down the nave about six feet in width. The organ will be taken down from the gallery at the west end, and will be placed in a specially constructed loft in the south transept. Under the organ-loft will be arranged a convenient vestry. The west gallery, however, will for the present remain. The very unsightly stained deal pulpit and reading-desk, which block out the view of the east end, will be removed, and in their place will be substituted a pulpit of carved oak, which will be placed against the south wall at the junction with the transept; whilst the reading-desk, of similar material, will find a corresponding position on the north side. This will allow an unobstructed view of the altar. The east end is to be raised from the last bay of the nave one step, and still further by means of another step at the communion-rails. The present flimsy reredos "will know its place no more." The space of the sanctuary will be enlarged and enclosed with new railings of an elaborate description, but the same holy-table, which is substantial and venerable, will again take its same prominent position. The windows will be reglazed, and the few samples of fine Venetian stained glass, saved from the wreck of the old monastery, will be reintroduced with, it is probable, suitable surroundings of coloured glass also. The church will be lighted by gas-pendants from the roof instead of by the present standards. Over and above all this, the entire interior is to be scraped of the whitewash which

disfigures it, pointed anew, and restored in every way as far as possible to its pristine appearance. The exterior as well will be overhauled. A new font is also to be provided, the present mean shaft and bowl having served since the first restoration of the abbey.

It is proposed to hold in the New Gallery, Regent Street, in the winter of 1888-9, an Exhibition of Pictures and Objects of Interest connected with the Royal House of Stuart. It will be under the patronage of the Queen; the Earl of Ashburnham is the president, and an influential general committee has been formed, while there are executive committees for England and Scotland. First will come authentic portraits of the members of the family, painted in oil or in miniature, or drawn in pastel. The royal palaces and the great houses of England, not to speak of collections of recent formation, possess large numbers of pictures by Janssen, Van Somer, and Mytens, by Jamesone and by Vandyck, by Lely and Kneller, of which the committee hope to borrow a representative selection. Second only to these in interest are the miniatures painted in the great period of miniature art, the works of Hilliard, the Olivers, Samuel Cooper, and other illustrious artists. Very many of these exist in celebrated collections, and the promoters have good grounds for hoping that their owners will lend them for the exhibition. Then there are original documents without end, some of them of the highest interest; letters of Mary Queen of Scots, and of all her descendants down to the time of the Cardinal of York, papers directly referring to the family, and so forth. It is intended to make of the autographs a special feature of the exhibition. Next will come personal relics of all sorts, and these are so numerous, that the chief difficulty will be to select those of most unquestioned genuineness and greatest intrinsic interest. Coins, medals, and seals will be another department; sculptured portraits, etc., another; needlework from the hands of the many princesses will form another, and not the least attractive, part of the display.

Mr. Alderman Symons has discovered an old portrait of a Mayor of Hull. It is a life-size bust portrait; the mayor is attired in robe and chain, and the date, 1669, leads to its identification as a portrait of John Tripp, who was mayor in that year, and a man of much local celebrity.

It is proposed to restore the ancient parish church of Yelling, near St. Neots, in consequence of the dilapidated condition into which it has fallen, especially the south aisle. The church evidently occupies the site of an older building, for there are portions of a Norman building still to be seen. In the south aisle, built into the wall and under an arch, is a well-preserved Norman tomb, which probably contained the body of the original founder or benefactor of the

church. The greater part of the church, however, appears to have been built just as the Early English style had merged into the Decorated, and the date of the present building might therefore be put down at about 1300. It consists of a tower, nave, chancel, north and south aisles, and south porch. In the interior the tower opens into the nave by a stately pointed chamfered arch, and the nave has three bays on the north and four on the south. The columns in the north appear to be Norman, but are surmounted with heavy pointed arches, wholly destitute of moulding or any ornamentation whatever. On the south side the columns and arches are in accordance with the rest of the building. The chancel arch is broad, but comparatively low. All the windows contain decorated tracery, except the east. This is a fine example of the Perpendicular period. In the chancel there is a large piscina containing two drains, and sedilia on the south side. Standing in the piscina—rather an odd place for them—are two old pewter alms-dishes, bearing the inscription, "Yelling, 1749." The piscina was evidently at one time graced by a canopy, but there are evidences that some iconoclastic hand has chiselled it off. At the east end of the south aisle there are the remains of an aumbry, and also another piscina containing two drains. The nave has three square-headed clerestory windows on either side. The font, which stands near the south porch, is very plain, but solid.

An interesting discovery was recently reported in the *Times*. During some excavations on the premises of Messrs. Walker and Sons, Otley, Yorkshire, a mass of human and other bones, bears' claws, flint, charcoal, and burnt slates or tiles was turned up with the subsoil; and among the *débris*, at a depth of nearly 8 feet from the modern soil level, six copper and bronze coins and a lead seal were found, several of the coins being in a good state of preservation. Some of the letters on the coins are worn, but it appears certain that some of the coins are of great antiquity. The seal is of more recent date. Seals like the one found were attached to the Papal bulls, and as this specimen has the usual aperture through its diameter to allow of the connection of the bull with the seal being made, there is no doubt that this was so attached to a document of this character. In years past the archbishops had a palace at Otley, and it is conjectured that this is one of the many seals used in the manner indicated. The seal in question bears authority from Pope Innocent IV., who occupied the Papal chair from 1243 to 1254. On the obverse are the Roman capitals "SPA, SPE," standing respectively for St. Paul and St. Peter. Immediately below are the heads of those saints in relief, a cross in the middle dividing them. On the reverse are the letters "INNOCENTIVS PP IIII."

The Abbot's Gateway at Peterborough is undergoing restoration. The gateway leads from the precincts to the bishop's palace, and is an interesting structure. The work is undertaken at the cost of Bishop Magee. For some time past the venerable fabric has shown visible signs of decay. The grouting from between the blocks of Barnack stone has in many instances entirely gone, as far as the surface is concerned; and, had not the very reverend prelate decided upon the pointing and other minor work of restoration at the present time, there is little doubt but that in a few years a more pretentious restoration, and a more considerable outlay, would have resulted. It is not intended to do anything more than what is necessary in the interests of preservation. The apostles and abbots of the past, who rest in effigy in secluded niches in both its north and south fronts, during the 500 years they have sat or stood in state there, though they escaped the Puritan fury, they have not been free from the destructive influences of the elements; and beauty, if ever the carvings possessed it, has long since fled from their features. The figures appear to have been designed for a higher elevation than they are at present, judging from what can be traced of their proportions. But, be the defects as they may, the effigies are secure in their places, and upon them none of the rest of the fabric depends. This being so, they will remain untouched. The gateway was one of the many works of Godfrey of Crowland, who added much to the monastic buildings during his reign over the Benedictines, 1299-1321. Bridges states that in 1302 Abbot Godfrey began the Abbey Great Gate, laying the foundations 15 feet deep. Over it was the Knights' Chamber. Craddock, however, always on the lookout for historical jars, says, "this has generally been supposed to be the gateway which now forms the entrance to the palace grounds from the court. But the words of the chronicle are, 'norram portam abbatiae.' Can this gate, which was never an abbey gate at all, be called a gate of the abbey? It always led to the abbot's grounds and residence. Since, however, there is no other gate that corresponds to this date, it is not improbable that this is really the building mentioned in the text." Proceeding to its architectural features, the same authority observes: "Though later than the west front of the Cathedral by perhaps fifty years, if not more, it harmonises very satisfactorily with it. Yet it is simple and wholly unornamented except by three niches in each front with a statue in each niche. The angles of the square abutments are rounded into elegant shafts like those of the west front abutment towers. Internally, it is divided into three compartments with diagonal ribs. Four years were spent in building it—a long time, if we consider the comparative insignificance of the

work. Abbot Godfrey's figure is supposed to be in a niche facing the Minster Close. Over this gateway, as the chronicler observes, is the 'Knights' Chamber.' This is well known, especially to the clergy throughout the district, as the chamber in which important ecclesiastical meetings are held, such as conferences, chapter meetings, assemblies of the Restoration Committee, and the like. It was so named because at one time there were pictures upon the walls of the knights who held land under the abbey. It is an interesting old chamber with its quaint wainscoting, but the pictures of the gallant knights are no more."

Early in the present year a barrow was opened by Mr. J. Silvester, of Foxfield, near Petersfield, situated in an arable field on his property, near a small home-stead marked Crabtree Farm on the 6-inch Ordnance map. A trench about 4 feet wide was dug approximately north and south through the centre of the barrow, on the level of the surrounding field, on soil which had evidently never been moved, and at the centre of the mound was found a heap of bones which have been pronounced to be human, but, upon their fragmentary condition, appear to have been broken up after having been burned. With the bones were two articles of bronze, and some pieces of stone (or possibly of burnt clay), which, when placed together lengthwise, would seem to form an article somewhat like a rubber used for sharpening scythes, having one side flattened and grooved. This, it has been suggested, was probably a mould for casting bronze articles. The pieces of stone do not make one complete mould; the broken ends of some fit each other, and others do not. There are also three pieces which evidently formed the end of a mould, so that probably more will be found on further investigation. Around the bones and other articles was a good deal of much-blackened earth. A few flint flakes were found in the barrow. No pottery has as yet been found, but many fragments of charcoal were scattered throughout the soil. The soil of which the barrow is composed is very different in quality and appearance from that common to the neighbourhood, and one of the peculiar features of it is the almost entire freedom from flints which usually are so very common. The bones and articles appear to have been placed on the surface of the ground, and then a trench dug around them, as the earth on both sides of their position had certainly been moved to a greater depth. The mound had been partly levelled, and had been under cultivation for many years. It was in consequence very much enlarged in circumference, and only about 4 feet in height at its centre. The late severe frost has prevented any further digging. A few years ago another barrow, which stood not far from the above-

mentioned one, was opened; the soil of which it was composed was very similar in all respects to that of the latter, and many fragments of charcoal were found interspersed throughout it. A small piece of British pottery was found near the surface, but no collection of bones or bronze articles, as in the present instance. A large oak-tree had been growing on the top of the mound, and its roots made the digging difficult and unsatisfactory.

We are indebted to Mr. H. W. Jacob for the following interesting note: The Cathedral of Winchester, which ranks after Westminster Abbey in regal and historic interest and monuments, has been restored and augmented largely in splendour under Dean Kitchen's judicious rule. He has shown in the chancel that the modern carver and sculptor can equal the chisels of the great craftsmen who made the tombs and altars of the best period of the Perpendicular style, and that in many cases local talent is obtainable and valuable. The Dean has enclosed the bones and decayed leaden coffin of the staunch old Lancastrian prelate, Peter Courtenay (1491), found in the crypt, in a superb altar-tomb on the south side of the chancel. This tomb is built on to the wall of Fox's purchase, and harmonises with an altar-tomb of Bishop de Pontissara (1304). The heraldic decorations of Courtenay's tomb include the family arms of the Earl of Devon, the arms of the See, and their heraldic supporters. On the top slab is fixed the leaden coffin-lid, with its Latin cross and Courtenay arms, with a commemorative inscription of the first and second entombment. The reredos, certainly the finest example of late Perpendicular work in England, has now approached complete restoration of the stone-work, which has been in hand nearly three years. The central part is a memorial of the "Beloved Archdeacon," Philip Jacob. As to the figures, some idea of what remains to be done may be imagined when we state that those eighteen full-sized statues for the chief niches, and thirty for the smaller ones, beside four angels, and as many archangels, and the central cross, over which will hang a reproduction of the Diadem of Canute, the gift of the Dean, who also gives statues of Alfred the Great and Canute, a considerable number of statues, are promised; but many await a donor. The figures of St. Peter, St. John the Divine, and the Virgin Mary, will be given by Edward Freshfield, Esq., D. Freshfield, Esq., and Rev. Canon Musgrave. The figures that will adorn the reredos may be stated concisely as the Virgin and St. John; four angels, and as many archangels; SS. Peter and Paul; SS. Augustine, Ambrose, Gregory the Great, and Jerome; SS. Stephen and Laurence; four Saxon Bishops; SS. Birinus, Swithun, Hedda, Ethelwold; SS. Benedict and Giles; and, finally, St. Edmund the King, and St. Edward, King and

Confessor. That these kings may be the gift of Queen Victoria, their beloved descendant, is a strong hope of all Wessex and Jutish people, amongst whom at Osborne her Majesty lives and is beloved. The thirty small niches will include De Blois, Wykham, Beaufort, Waynflete, Fox, founders of colleges, and St. Cross. The Saxon and Danish kings who are buried or enshrined close to the reredos will be niched, as also Earl Godwin (the father of the Confessor's Queen, and of Harold, the last Saxon monarch), who is buried in the cathedral. St. Boniface, a Hampshire priest and the apostle to the Germans, will have honourable place, as will St. Grimbald, Edgar, Kmeigils, and Queen Emma. Some post-Reformation saints and worthies will find themselves amongst the heavenly, ecclesiastical, and regal host, such as good Bishop Ken, Isaac Walton, the pious fisherman, whose modern disciples give this figure; and, finally, our Queen will be honoured with Alfred, Edgar, and Godwin as associates close to the Holy Table. The question of the treatment of the cross remains in the region of experiment. One model figure is niched, Cardinal Beaufort, robed as such, holding in his hand a model of the tower associated with his memory at St. Cross Hospital. The artist is Mr. Ernest Fabian. The completion of the reredos, in a rich diocese like Winchester, should be speedy and easy.

The Société Française d'Archéologie will hold its Congress at Dax and Bayonne, commencing June 12. Dax is remarkable for its fine Roman walls, which received a special study from Mr. Roach Smith. In his *Collectanea Antiqua*, vol. v., he published an elaborate account of them, with illustrations which would be useful to those who attend the Congress, especially as portions of the walls have since been destroyed. Mr. Roach Smith made a direct appeal to the Emperor, who ordered their preservation; but when M. Thiers came into power, he allowed the Town Council of Dax to destroy as they pleased. At this time Mr. R. Smith's friends employed the late Mr. Taylor to engrave a medal of him, on the reverse of which is an exquisitely finished view of a fine portion of the Roman walls of Dax.

One of the departments in the forthcoming Irish Exhibition, to be held at Olympia, Kensington, will be devoted to "Relics, MSS., Arms and Armour, Coins, and articles curious and interesting, relating to Ireland." We commend this project to the patriotic attention of our readers, and we hope that those who possess Irish antiquities of note and interest, and are willing to exhibit the same, will communicate with the secretary, Lord Arthur Hill, at the offices of the Exhibition, Connaught Mansions, Victoria Street Westminster.

Mr. Hubert Smith has communicated to the *Oswestry Observer* an interesting account of the recovery of some valuable old paintings in Bayonne. It appears that during a terrific storm of hail which occurred at Bayonne some two years ago the windows of all those houses in its quaint and picturesque streets which happened to be exposed to the wind were broken. Amongst others which suffered was a lofty old house called the Maison Lesseps, in the Rue d'Espagne, anciently called the Rue Mayou. The Maison Lesseps was occupied and owned by the late Mademoiselle Lesseps, from whose family the house had derived its name, as was often the custom in the old towns of England. It fortunately happened that Monsieur Léon Hiriart, chief librarian of the Public Library, Archiviste and Curator of the Museum of Natural History at Bayonne, was at the Maison Lesseps during the storm; and, to prevent the hail from driving through the broken windows into the rooms, one of the dependents brought from the granary belonging to the house a quantity of old and tattered pieces of canvas which had been long thrown aside. M. Hiriart observed that they were all covered with some kind of painting, and was informed that they had once covered the large dining-room of the house. They appeared to be views of the town, but so torn into pieces, dilapidated, and covered with dust, as to be scarcely distinguishable; some of the pieces had actually been in use for household purposes. Aware of their possible antiquarian value, M. Hiriart obtained the whole from the owner of the house as a gift to the municipality of the city. Upon examination it was found that all the pieces of canvas had been painted by hand, and M. Hiriart at once delivered them to M. Faure, a painter of Bayonne, for careful restoration. It has taken many months to unite all the pieces of canvas and completely restore one of the large views, which M. Hiriart has recently shown to Mr. Hubert Smith at the Town Hall. The picture is of very large size, at least 12 feet long, and is a view of Bayonne, taken from the citadel. Three wooden bridges of Saint Esprit, Mayou, and Panneau, now replaced by bridges of stone, are represented in the picture; also the ancient Porte du Réduit, and the junction of the river Adour (derived from the old Celtic word, it is said, of *dour*, water; now spelt in Breton and Welsh *dwr*) with the river Nive; also the Place de la Liberté, and the old theatre, now replaced by the present Hôtel de Ville, or Town Hall. The cathedral is shown on the right hand, and the convent of the Jacobins, now demolished, on the left, and other buildings of historic interest. The unknown painter, though not possessed of much artistic power for effect, has evidently been most scrupulously exact in representing the various objects seen

in the view. The painting is margined by a border representing flowers, and below the view, on a shield, are the arms of the city of Bayonne, surmounted by a fleur de lis. It is a production of much labour, and, though the lines are hard, at once curious and picturesque. Another of the views, one still larger, is now in a forward state of restoration, and also represents structures alluded to in public documents, some of which have been long removed, such as the Mignon Tower, the last Roman gateway of Bayonne, which stood at the end of the Rue d'Espagne, and was used as a prison, in relation to which M. Ducéré, in his work on the *Streets of Bayonne*, gives a singular extract from the town archives of an entry dated 1687, for maintenance in this prison of four unfortunate profligate servants, two of whom had been punished by having their noses cut off. The date of the different views cannot be later than 1760, and they will afford a valuable and interesting illustration to many references in the archives of the picturesque city of Bayonne.



## Meetings of Antiquarian Societies.

**Hawick Archaeological Society.**—This society has now resumed its meetings, which had been suspended during the building of the Buccleuch Memorial, which provides accommodation for science and art class-rooms and museum. The first regular meeting was held in the geological class-room on the evening of Thursday, March 8th, James Oliver, Esq., of Thornwood, president of the society, in the chair.—A paper was read by Mr. D. Watson, secretary, on "Hawick in the Eighteenth Century," the writer dealing chiefly with the alterations in the town from that period, when its boundaries practically stood very much as they were described in Queen Mary's charter to the burgh. The position of the old gates, and the arrangement of the bastle houses for defence of the streets were minutely detailed, and a vivid picture of the old town given. The various changes and extensions were noted, and the growth and development of the town traced step by step, showing the gradual change not only in its external aspect, but in manners and customs. At the close of the meeting, the members adjourned to the museum and inspected the important additions to the ornithological collection recently presented by his Grace the Duke of Buccleuch, who is patron of the society. It was intimated that at the April meeting a paper would be read by Mrs. Oliver, of Thornwood on the term "tenent kyndlie," which occurs on a local tombstone.

**Cambridge Antiquarian Society.**—March 5th, 1888.—Professor A. Macalister, M.D., F.R.S. (president), in the chair. Professor J. H. Middleton read notes on the Temple of Apollo and its existing remains. The fifth and last temple was begun soon

after 548 B.C. by a Corinthian architect named Spintharus, but the whole building and its sculpture was not completed till about a century later. The very scanty remains which now exist of drums of columns, capitals, architraves and a few other features, bear a close resemblance to the existing temple at Corinth. Some of the details, such as the hypotrachelia, are so exactly similar in both temples that one may reasonably suggest that Spintharus was also the architect of the temple at Corinth. The temple at Delphi was hexastyle, peripteral with pyknostyle intercolumniation: the main front was of Parian marble, the rest of local stone. It was divided into a pronaos in antis, a large hypæthral cella, an inner sanctuary, and below it a subterranean vault which contained the tripod on which the priestess sat to deliver the Oracles. Her voice, passing up through an opening in the vault into the sanctuary above, was there heard by the attendant priests of Apollo, and then repeated in a poetical form to the persons in the cella who had come to consult the Oracle. The main objects within the temple were: *First*, in the sanctuary the golden statue of Apollo, the omphalos with its gold ornaments, the sacred fire, and probably the iron bowl-stand by Glaucus of Chios (seventh century B.C.) and the iron chair of Pindar. *Second*, in the cella were statues of Apollo Moiragetes, Zeus Moiragetes, two Fates, and Hermione: together with an altar to Poseidon. *Third*, in the pronaos was a bronze statue of Homer, and the silver krater given by Croesus. The sculpture in the front pediment represented Apollo, Leto, Artemis and the Muses; in the back pediment Dionysus, as inventor of the lyre, and the Thyiades. In the metopes over the pronaos were reliefs of some of the deeds of Heracles and battles between the gods and giants. These sculptures were partly the work of Praxias, a pupil of Calamis and contemporary of Pheidias, and were partly finished after his death by another Athenian sculptor, Androsthenes. Only the most scanty fragments of these various pieces of sculpture are now in existence.—Mr. J. W. Clark made some remarks on a fireplace associated with the Lady Margaret lately discovered in the Master's Lodge at Christ's College. The college was founded in 1505, and the buildings were commenced at once. The Statutes, issued in 1506, speak of the Master's Lodge as completed: "We allow the Master for the time being to occupy the chambers on the ground-floor under the chambers on the first-floor which have been built for our own use, and in our absence for the use of John, Bishop of Rochester," *i.e.*, Bishop Fisher. The Master's chambers here mentioned are the three rooms on the ground-floor between the Chapel and the Hall, the original size of which may be readily made out; and the chambers above them, reserved for the foundress, are of the same size. The most important of these was clearly that which has the beautiful oriel-window on the side next the court, now the drawing-room of the Master's Lodge; and in the east wall of this the fireplace in question was discovered in the course of some alterations undertaken shortly after the election of the present Master. It had been completely hidden by a modern chimney-piece. It consists of a low four-centred arch, set in a square panel. The material is clunch. The spandrels are filled with foliage, of a very delicate and beautiful design, admir-

ably executed; a remark which applies also to the devices which ornament the bosses projecting from the hollow which forms the principal member of the mouldings of the panel. The jambs, for a height of about 3 feet, are un moulded, and were originally ornamented with painting in tempera, traces of which were visible when the fireplace was first discovered. There were originally sixteen devices, not counting the foliage which decorates the corners of the panel, but when the fireplace was opened out, the two lowest on the left hand were found to have been wholly destroyed. It was suggested that these badges might be arranged in two groups, the one commemorating the Lady Margaret, the other her son, King Henry VII.—Mr. J. J. W. Livett read an account of his visit to the Cistercian monastery at Whitwick, on the northern border of Charnwood Forest in Leicestershire, a house where at the present day the strictest rules of the order are observed. The buildings consist of Museum, Poor House, guest-chambers, cloisters, cells, etc., described by the architect, Pugin, "as in the lancet style, with massive walls and buttresses, long and narrow windows, high gables and roofs, with deeply-arched doorways." Every portion of the architecture and fittings corresponds to the austerity of the order. The monks assemble in the chapel at 2 a.m. on week-days, and at 1 a.m. on Sundays, no one being allowed to speak till 5.30 a.m. The cloisters resemble those at Queen's College. In the Museum is a "Crucifixion" by Van Dyck and a "Veronica" by Albert Dürer, as well as two remarkable illuminated Antiphonaries of the twelfth century. There are also collections of fossils and Roman coins. The monastery was founded in 1833 by brethren from Mount Melleray in Ireland, so that it is directly descended from Clteaux through the houses of La Trappe, Valle Sainte, and St. Susan's, Lulworth.—Mr. F. C. Wace made the following communication: "I have been requested to show this *copper ornament* to the society by the Rev. C. B. Drake, the Rector of Teversham, by whom it was found about a year ago in his garden. He observed that it bore a coat-of-arms, which he was unable to decipher, and sent it to me for identification. After some little trouble I ascertained that the arms were those of Pope Pius VII. I have found no written description of them, and the engraving is somewhat indistinct. The dexter half of the shield bears the Cross of Calvary, the word PAX and a fish and other charges at the base. On the sinister side the upper quarter is 'azure, 3 estoiles 1 and 2,' the lower quarter is 'parti per bend argent charged with 3 heads erased, gules and azure.' These are of course his personal arms. The shield is as usual placed on the gold and silver keys of St. Peter in saltire. On the coins of this Pope with which I have compared it the shield is shown in only three-quarter view, being turned somewhat to the right, so that the dexter half of the arms is imperfectly shown. On this ornament the shield is fully shown. The word PAX appears on the shield. The events of his papacy afford a curious commentary on this word. The preceding Pope, Pius VI., had been involved in disputes with the French Republic. An Italian Republic was proclaimed. Rome was seized, and the Pope taken prisoner in February, 1798, and carried to Valence, where he died on August 29th, 1799. A conclave was summoned to

meet at Venice to elect a successor, when in March, 1800, the choice fell on Cardinal Gregorio Chiaramonti, Bishop of Imola, who assumed the name of Pius VII. Negotiations were immediately opened between the Pope and Napoleon (then First Consul), with the view of making peace between France and the Romish Church: and after some delay a concordat was finally agreed upon, by which Christianity was declared the religion of France, and was solemnly proclaimed on Easter Sunday, April 18th, 1802. At the close of the year 1804, the Pope was called upon to assist in the coronation of Napoleon as Emperor, which he did; but the relations between them had become already somewhat strained, and on July 6th, 1809, the Pope was deposed by Napoleon and taken prisoner to Grenoble, then to Savona, and finally, in June, 1812, to Fontainebleau. Here in July, 1813, a new concordat was arranged between Pius and Napoleon, by virtue of which the Pope was restored; he entered Rome on May 24th, 1814, where he remained till his death in August, 1823."

**Belfast Naturalists' Field Club.**—At the last meeting Mr. Robert M. Young, B.A., communicated "Some Notes on the Early Belfast Press and its Productions," prefaced by a short account of the history of printing in Ireland from its introduction in 1551, when a Book of Common Prayer was printed in Dublin. Mention was made of the presses set up in Kilkenny and Waterford in 1641 by Rinnaini, and of the later productions of the Dublin printers. A copy of the extremely rare Book of Common Prayer issued by authority of Charles II. in 1666, and printed in a Gothic letter by John Crook, Dublin, was shown, Dr. Madden being cited as the authority for its rarity, he having seen only one copy of the book in his lifetime, and that in the library of Earl Charlemont, long since dispersed. The introduction of the printing-press into Belfast for publishing proclamations of King William's army in 1690 was dwelt upon, followed as it was shortly after by the arrival of two printers from Scotland—Patrick Neill and James Blow—who were induced to settle in the town. As the reader intimated that he would eschew all theological and polemical works in his description of the early productions of the local press, several of the more generally-known works, such as *Presbyterian Loyalty Displayed*, printed in 1713, were passed over, the first volume fully dilated upon being the very rare *Experienced Huntsman*, written by Arthur Stringer, himself huntsman to Lord Killultagh, published by James Blow in 1714. A copy of this work has been recently presented to the Linen Hall Library by the late Henry Bradshaw, librarian of Cambridge University. Reference was here made to the unwearied exertions of Mr. John Anderson, J.P., F.G.S., honorary secretary of Linen Hall Library, in getting up the valuable catalogue of Belfast-printed books, which has thrown much light on a subject hitherto most imperfectly known. A sketch of James Blow's life was given, with an extract from a contemporary journal of a funeral notice, in which his many virtues were fully recorded. Some of his books were shown to the audience to illustrate his practice of putting his autograph and the name of his customer in a printed form for the purpose. James Magee, the printer at the Bible and Crown, Bridge Street, was next treated of,

and an extract given from *A Tour in Ireland*, 1776, to show the superiority of his books, of which copies were also exhibited. By the kindness of the Misses Mackey, daughters of the late Alexander Mackey, jun., whose father acquired the *News Letter* at the end of last century, several early copies of that paper were shown, including the complete set for 1770, which has been presented by them to the Museum. The original founder of the paper, Francis Joy, as was pointed out by the lecturer, was a remarkable man. He introduced paper-making so far back as 1748 into the neighbourhood of Belfast. A list was given of all the printers of Belfast from 1700 to 1800, as well as analyses of the different works printed by them, and given in the Anderson Catalogue already referred to. Some remarks were made on the advanced ideas of education then prevalent, quotations being given from *David Manson's Dictionary* of 1762, with a view to show his far-sighted views on this subject. It was remarked that the muse of poetry was not much cultivated by the public of that period. Marriott's *Fables for the Use of the Ladies*, 1771, was quoted as the first original work composed in the locality. Judging by the various text-books on law issued from the local press, much legal knowledge was essential to the merchants of the period. Extracts were given from one of these works, *The Young Clerk's Vade Mecum*, 1765, including a warrant not much used at present, which runs thus: "Warrant for not coming to church. To etc., County of —, to wit. Whereas oath has been made before me, one of his Majesty's justices of the peace for the county aforesaid, that A. B., of —, did not upon the Lord's Day last past resort to any church, chapel, or other usual place appointed for common prayers, and there hear Divine service according to the statute in that case made and provided: These are, therefore, to request you to bring the said A. B. before me or some of his Majesty's justices of the peace to answer the premises given," etc. Other books were then described, including dramatic works and the reprints of the poets, such as Pope, Goldsmith, Burns, etc. It was noted that the early editions of Burns were very scarce, as they were much defaced, and indeed destroyed, by the thumbing undergone in the country houses, where they circulated largely. Six titles of tracts printed on the state of the linen trade in the last century were given, and the hope was expressed that this branch would receive further elucidation. It was shown that but two works in the Irish language were produced—the first an Irish Catechism, in 1722; the other the *Gaelic Magazine*, printed in 1795, and edited by Miss Brooks, one of whose spirited renderings was quoted, "A Translation of an Elegy on Carolin." The art aspects of the Belfast press were then treated of. It was shown that the early printing, with perhaps the exception of the beautiful little *Psalms of David in Meter*, 1700, now preserved in the First Presbyterian Church (Rev. A. Gordon's), was of a moderate character, no embellishments of an artistic kind being used till the year 1738, when the first woodcut is observed in a reprint of the *London Magazine*. This woodcut is a poor reproduction of the copperplate which figures in the original edition. The first book published in Belfast illustrated with woodcuts was exhibited. It is entitled *The Most Pleasing and*

*Delightful History of Reynard the Fox, and Reynardine, his Son*, printed by Daniel Blow in 1763. It was mentioned that Mr. Quaritch had informed Mr. Lavens Ewart that in a similar volume, belonging to the latter gentleman, entitled *Valentine and Orson*, the cuts were probably obtained from London. Through the kindness of Mr. Govan, of the *Northern Whig*, and Mr. Boyd, of Messrs. Alexander Mayne and Boyd, a large number of illustrations—woodcuts—were shown, some of which were undoubtedly executed in Belfast. Many of these dated from the commencement of this century, or a little earlier, and represented rude renderings of coats-of-arms, titles to ballads, broad-sheets, and advertisements. Some of the original wood blocks were also shown. The lecture was concluded by a brief description of some of the leading local printers of the early part of the century, special mention being made of the fine work executed by A. Mackey, jun., in the beautiful *History of Belfast*, 1823, and illustrated by the well-known local engraver, John Thompson, whose merits as an artist deserve wider recognition.—The second communication was by Mr. W. H. Phillips, on "Variations Observed in the Growth of the Mistletoe." Mr. Phillips was perhaps the earliest, as he has also been the most successful, grower of mistletoe in the neighbourhood. Growing as it does within easy reach, he has enjoyed special opportunities of studying its habits.

#### Bradford Historical and Antiquarian Society.

—March 8.—Paper by Professor Federer on the Fawcett family. The ancestral home of the many Fawcetts now spread over all parts of the United Kingdom was unquestionably in Westmoreland, where the name is still found as a place-name. It is only at a comparatively late period that any Fawcetts appear outside Westmoreland. The name is entirely absent in the subsidy roll of 1379, which contains the names of all persons in the West Riding of Yorkshire not notoriously mendicant, while the subsidy roll of 15 Henry VIII., a hundred and fifty years later, only contains the name of one solitary Fawcett. The earliest instances of any Fawcetts being settled outside Westmoreland naturally appear in the adjacent dales of Cumberland, Lancashire, Durham, and Yorkshire. About the middle of the seventeenth century the family began to spread further south, one branch being located at Sleaford, in Lincolnshire, and to which belonged the Rev. Benjamin Fawcett, the celebrated Puritan divine. The Fawcetts of Cumberland sent an offshoot into Yorkshire in the person of a Mr. Fawcett, second master of the Leeds Grammar School, whose son was the Rev. John Fawcett, M.A., who died perpetual curate of St. Cuthbert's, Carlisle. Towards the end of last century some Fawcetts, chiefly Quakers, settled in South Lancashire and Ireland, evidently emigrants from Cumberland and Westmoreland. About the same time members of the family appear in Wharfedale, to which branch Stephen Fawcett, the Bradford poet, belonged. They were in no way related to the family which formed the subject of the paper. This family do not appear in Bradford parish earlier than 1705, in the person of Stephen Fawcett, of Wibsey, who had one quarter of a sitting in the Bradford Parish Church allotted to him in the appropriation of pews made in that year. He probably came from Shelf, as his grandson, Dr. John Fawcett, had

a county vote for freehold land there. Stephen Fawcett had two, if not more, sons, Stephen and John, besides two stepsons, also bearing the names of Stephen and John, who lived respectively at Lower Park House and Woodhouse, North Bierley. Stephen Fawcett, son of the first-named Stephen, had a small farm at Lidget Green, and died in 1751, leaving a large family, of whom two, John and Richard, were directly or indirectly destined to exert great influence over the spiritual and temporal interests of Bradford and its immediate neighbourhood. But for John, who, as minister of Wainsgate, held all the threads of the Baptist organization in the West Riding in his hands, the Dissenting element in Bradford dale would not have gained the predominance which it now possesses; and but for Richard's son, Richard, appropriately named the "Factory King," in all probability Bradford would not now be the great manufacturing centre that it is. John Fawcett, the poet and divine, was born at Lidget Green in January, 1739 (O.S.). In December, 1763, he accepted the call of the Baptist Church at Wainsgate, near Halifax. From Wainsgate, John Fawcett came into touch with all the Baptist agencies in this part of the country, and his organizing talent led him to direct hitherto isolated energies to one common purpose, so that he gradually became the pivot upon which the whole Northern Baptist organization turned. In this way, and by his correspondence with many eminent men in every walk of life, Fawcett's influence began to be felt in the remotest parts of England. About the year 1767, he began to undertake the preparation of young men for the ministry, and the number of students increasing, he took a farm at Wadsworth, and adapted it to the purposes of a large boarding establishment, which soon became popular, and brought Mr. Fawcett both fame and profit. In the spring of 1776, having passed through a severe illness, he removed to Brearley Hall, near Hebden Bridge, shortly afterwards undertaking the charge of a new chapel at Hebden Bridge. From his new abode he frequently visited such places as Haworth, Bingley, Bradford, and some places in Lancashire, at the same time attending to his pastoral charge, maintaining his educational establishment, and writing numerous poems and other literary effusions. Through his efforts the Lancashire and Yorkshire Association of Baptist Churches was formed. His aptness for teaching was very great, and among his pupils may be included William Ward, the companion of Carey and Marshman, who went forth to India as the first missionary in that country, and John Forster, the celebrated essayist. Eventually it was deemed advisable that the establishment of a collegiate institution should be undertaken, and in 1804 the Northern Baptist Education Society, with his full concurrence, undertook the work of training ministers, which for so many years he had carried on. In this way, Ewood Hall became the cradle of Rawdon College, first established at Horton. The first circular letter of the Association of Baptist Churches, read at the Colne meeting in 1787, was written by Dr. John Fawcett, and it was seldom that the association met without listening to a sermon or letter from him. To his advocacy also may be ascribed the formation of the Baptist Missionary Society. Dr. Fawcett's literary efforts were alluded to at some length, many, if not all

of them, proceeding from his own press, or published by him. His *Essay on Anger*, perhaps his most widely-read work, attracted the attention of King George III., and led to an interesting episode. So greatly pleased was his Majesty with the essay that he was desirous of conferring some mark of Royal favour on the author, but Dr. Fawcett could not see his way to accept of the proffered favour. Some years after, however, a young man having in the heat of passion taken another's life, Dr. Fawcett was entreated "to use his influence to save him from capital punishment." He was induced to remind the King of his former offer, and besought the Royal pardon for the young penitent, which his Majesty granted solely in consideration, and under the influence of Dr. Fawcett's essay. His greatest and most laborious work, the *Devotional Family Bible*, he commenced when infirmities had begun to press heavily upon him, and it was completed and published in 1811. In June of the year previous the Baptist Association held its sittings at Bradford, and Dr. Fawcett, being a native of the town, was importuned to address the assembly. This was Dr. Fawcett's last appearance in the pulpit. His eldest son, John, carried on the scholastic establishment at Ewood for some years, and wrote several works, including a life of his father. Two of his sons also became Baptist ministers. Brief reference was also made to the other branch of Stephen Fawcett's family, from whom sprang Richard Fawcett, the "Factory King," materials for which might form the subject of another paper.

#### Archæological and Historic Society for the County and City of Chester and North Wales.—

—March 19.—Mr. Henry Taylor, the general honorary secretary of the society, read a paper on, and exhibited, "A number of early deeds relating to Chester and Flint (chiefly to the former)," and described their contents, with their bearing upon local history. He proposed to exhibit to them that evening a number of old deeds executed in the thirteenth, fourteenth, and fifteenth centuries, dealing with property in the city of Chester and in Flint, but chiefly in the former, and all of them relating more or less to citizens of Chester, who took a prominent part in the affairs of the city during those periods. The form in which they were drawn out was, in a great measure, the same as that which, for the sake of brevity, had been recently introduced by the new Conveyancing Acts. Thus, after a lapse of some six hundred years, in the reign of Queen Victoria, conveyancers returned to the use of the old form adopted for the transfer of property from vendor to purchaser in the days when Edward I. was King. After sketching the general history of deeds of conveyance, Mr. Taylor proceeded to produce and describe the deeds which formed the subject-matter of the paper. These consisted of some twenty-three ancient, curious, and highly interesting old parchment documents, in which William de Doncaster, nephew of William of Doncaster, "of good memory," Prior of St. Werburgh, who died May 15, 1259 (as shown by the *Annales Cestrienses*, recently revised by his lordship, the president of the society), several of his descendants, and many prominent citizens, for generations took leading parts. In deed No. 1 (undated), "Robert Mercenari" (Robert the Mercer), Mayor of Chester, and Alexan-

der, son of Alexander Hurel, and David the Miller, then Sheriffs of Chester, were given as witnesses in 1290 or 1293, and as in the list of mayors and sheriffs given in Ormerod and other local histories, while the name of Robert Mercer was given as mayor, the names of the sheriffs were wanting; there was only one other instance—that for the year 1289—in which the very long list of sheriffs was incomplete, and the deed was important evidence in assisting to fill up one of the three important blanks in the municipal roll of Chester. Nos. 9 and 10 were two deeds relating to property in Godstall Lane, in mediæval times denominated "Pepper Ally," and "Baker's Entry." This old Saxon lane was the leading thoroughfare from Eastgate Street to St. Werburgh's Abbey. It was to the right of this road, about midway, at the depth of some thirteen feet below the surface, that the beautiful Roman altar to Ælius Claudian, the Optio (now in the Museum), was discovered, at the time the present premises of Messrs. Dutton and Sons were built, in 1861. Their old friend, Mr. Thomas Hughes, F.S.A., told him that it was always a mystery to him why this lane was identified with the name of "baker" until he (Mr. Taylor) showed him these deeds, which, perhaps, explained the reason why. The first deed, No. 9, was a lease dated at Chester in 1313, from "William de Doncaster, senior," to Roger le Kylive, baker, of Chester, of a house "with a furnace and a bakery" at "le Wodefen," which house was then called "Saint Giles's Bakehouse," "for a term of ten years from the Saturday in the feast of St. Michael, in the 7th year of King Edward II., at the annual rent of 12s., payable quarterly." He had been unable to identify "le Wodefen" with certainty. The second deed, No. 10, was a charter dated at Chester in 1344, whereby William de Doncaster, the sheriff, granted to one John Colle, a citizen of Chester, "A messuage with a bakery behind the same in Eastgatestrete, lying between the land of Richard, son of Richard de Frodesham, in width on the one side, and the land of John de Totenham on the other." It was evident from these two deeds that the ancient Hospital of St. Giles at Spital Boughton, which was associated with the Monastery of St. Werburgh, at one time had a bakery almost within the precincts of the mother-church. This hospital for lepers, founded by Earl Randle de Blundeville, was completely destroyed during the siege of Chester in 1644; but it was said that the effigy of the patron saint, St. Giles the physician and martyr, was saved from the ruins, and was the same which stood in a niche on the south side of St. John's Church tower; and when the greater part of that tower recently fell, stood undisturbed in the part which remained, and was a second time rescued. And when the beautiful ancient porch of the church—which, it would be remembered, was completely crushed by the fallen tower—was so admirably restored, this ancient effigy of St. Giles was not inappropriately placed, and could now be seen in the niche over the entrance to the porch, where it was to be hoped that, after its two miraculous escapes, it would remain safe for the remainder of its "natural life." No. 13, conveying three houses "lying in the Northgatestrete, between the tenement of Hugh Weteyle on one side, and the tenement of Roger de Macclesfield on the other,"

gave evidence that the family of Weteyle, Wheatley, or Whitley, was then, as now, well known in Chester. Deed No. 16, date 1346, conveyed from William and John de Neston, chaplains, "Two messuages adjoining in Watergatestrete, next the 'Gloverstones,'" went to show that the Gloverstones then adjoined St. Peter's Church. It had always been understood that they were situate at the verge of the Castle walls, forming that little county township of Gloverstone, which was surrounded by the city, where the county authorities formerly delivered over their prisoners to the city sheriffs for execution. Perhaps, however, these Gloverstones were removed at a later period from the centre of the city to this more convenient spot, for the glovers also seem to have established themselves in the neighbourhood of the Castle. Henshall, speaking of this stone, said: "There was a stone of uncommon size at Gloverstone; tradition says it was used by the glovers to dress their leather, and hence the name." Of deed No. 22, a grant from Ralph de Vernon to Richard de Lostock and Agnes his wife (undated), but bearing evidence of being about 1284-1288 (from the fact that Robert le Grosvenor, then Sheriff of Cheshire, an ancestor of his Grace the patron of the society, was one of the witnesses), it was related that the grantor, the eighth Palatinate Baron of Shipbroke, was rightly known as "Sir Ralphe ye Olde," for he was said to have lived to be a hundred and fifty years of age.—Having completed his description of the deeds in question, the lecturer, in his concluding remarks said in ninety-nine cases out of a hundred these old deeds had no relation or remote connection with the family of the owner. They had, in ages past, become separated from other deeds relating to property held by the same owner. Frequently ancient deeds relating to other parts of the kingdom were found here, and *vice versa*. They were looked upon as useless, and were thrown away. He could not, however, repeat too strongly how important it was that they should be preserved and sent to districts to which they belonged. The society would be only too glad to receive any ancient documents relating to Cheshire and North Wales which would be of no value to the owner, or it would be glad to have the loan or custody of any such documents, or to obtain copies of, or extracts from, any ancient deeds or documents in private hands relating to the district, for the benefit of students of local history and archaeology. Much had been done of late by the Public Record Office, by the Historical MSS. Commissioners, and by various societies, in bringing to light ancient documents, but their efforts in a great measure were not directed to purely local history, and therefore it was that he made that appeal on behalf of Cheshire and North Wales.



### Reviews.

*The Visitations of the County of Devon.* Edited, with additions, by Lieutenant-Colonel J. L. VIVIAN. (Exeter: Henry S. Eland.)

The Genealogical History of Devon has certainly not been neglected. The visitation of this county in

the year 1620, which is the one taken by Col. Vivian as the basis of his work, has been edited by the late Sir Thomas Phillipps (printed at the Middle Hill Press); by Dr. Colby, in 1872, for the Harleian Society; and by Mr. John Tuckett, with additions. This last was, however, never completed. Dr. Colby likewise edited the "Visitation" of this county in 1564, with additions from the earlier "Visitation" of 1531. Still there is room for the present work, as the Middle Hill edition is rarely to be met with—no copy is to be found in the British Museum Catalogue—and the Harleian Society publication is only in the hands of its members. Col. Vivian has already edited, in conjunction with Mr. H. H. Drake, for the Harleian Society, the *Visitation of Cornwall* in the year 1620, and also on the same plan as this present work, the *Visitations of Cornwall* in the years 1530, 1573, and 1620. The great feature of this edition of the *Visitations of the County of Devon* is the additions, which are of a very extensive nature, and which in some cases bring the pedigrees down to a very recent date. To those who have ever occupied themselves with genealogical researches—and the number is legion—it will be apparent that Col. Vivian has been at immense labour in compiling these pedigrees. Taking the "Visitation" of 1620 as his groundwork, he has used other visitations, public and private records, and such books as the *Inquisitions post mortem*. Decidedly the most valuable portion of the work are the extracts from parish registers, the references to which figure prominently on every page. We hope some day that these invaluable sources of family history may be collected and kept together under Government guardianship; meanwhile a debt of gratitude is due to anyone who, like the present editor, makes use of them for publication. In all cases references are given to the sources of information, so that anyone doubting the accuracy of the statements contained in the work can verify for themselves. So copious have been the additions to the original visitations, that although eight parts have been issued containing 320 pages, the letter E has only just been reached. We cannot but think that the work would have been rendered much more useful had the coats-of-arms been tricked in, as they were in the edition issued by Mr. Tuckett. It may be a nice point how far an editor should confine himself strictly to his text. In the introduction to the *Visitation of Cornwall*, published by the Harleian Society, Col. Vivian and his co-editor state: "We have endeavoured to reproduce these original drafts in printing type, scrupulously retaining all the inaccuracies, whether in orthography or statement of fact, in order that the reader may be enabled to form a fair estimate of the nature and value of a Herald's Visitation." In this we do not concur! Where does the work of the editor come in? To the visitation of which the above extract forms part of the introduction, no additions are made, hence the editorial labour was merely transcribing the original MS. Preserve, of course, the various forms of proper names, both of persons and places, and also the spellings of the English language in its then unsettled state; but it certainly seems absurd to perpetuate orthographical errors and false concords in the Latin portion—errors that could only have arisen through the carelessness or ignorance of the Herald,

and are not worth perpetuating; moreover, such a rule saddles the Herald with the faults of the editor, and in the present instance the Herald has very just cause of complaint. With the above extract in our mind, the little mistakes that occurred here and there (we refer to the Latin more particularly) were laid to the fault of the Herald till a plentiful crop of errors, under the family of Chudleigh, in the first five generations, aroused our curiosity to turn to the original MS., where we found that of *six* mistakes that ought to have aroused the suspicion of any editor, *not one* was to be attributed to the Herald. If the work is to be of the value it ought and deserves to be, the transcriber must be much more careful. Another point with which we have to find fault is the extension of contractions, for which Col. Vivian appears to have no fixed plan. Sometimes he extends, sometimes he leaves them alone. Take the family of Burdon, p. 115, by no means an isolated case. *Willms* is left as in the MS., while, in the next generation, *Johannes* is extended; the next line the contracted form is retained; and it is certainly ugly, to say the least, to see *Alicia filia Robert* (p. 104), the last name being an extension by the editor. Such faults as these, without marring the usefulness of the work, decidedly lower its value from a literary point of view, and ought to be corrected in the future parts. Despite these blemishes, however, we heartily welcome this addition to genealogical publications. It will be of great service to the pedigree-hunter, both at home and in America, and also to philologists; lastly, but by no means least, such publications as these tend to preserve the original interesting and valuable manuscripts from the wear and tear to which they have been so subject of late years.

*The History and Antiquities of Bath Abbey Church.* By JOHN BRITTON, F.S.A., continued with additional notes by R. E. M. PEACH. (Bath: Charles Hallett, 1887.) 4to., pp. xix., 107.

Bath Abbey Church must always excite considerable interest, not only on account of its size and beauty, but also because it is the last of the great English Perpendicular churches; and Mr. Peach has done well to reprint Britton's scarce and valuable account, and to bring that account down to the present day. Mr. Peach very wisely omits the first chapter of Britton, which relates the story of Bladud and his pigs, and various other legends concerning the origin of the city, and, equally wisely, leaves the remaining text of the historical portion literally untouched, making such additions or corrections as were necessary in footnotes, while he has practically rewritten the descriptive part of the book. This was highly necessary, for Britton's account is extremely faulty both in matter and manner. Although Mr. Peach declares that it is "unnecessary to employ the language either of praise or censure," in describing the church, he is evidently its warm admirer; so warm, indeed, that he barely mentions its defects, and allows the curiously unsightly tower to pass without a word of blame, and even holds up to admiration the square heading of the east window, which is singular, if not beautiful or structurally satisfactory. The illustrations are admirable, but the plan leaves much to be desired, being both badly drawn and inaccurate.

Unhappily, this is a very frequent fault in topographical books. Authors seldom seem to realize the overwhelming importance of an accurate plan in making a description intelligible, and in explaining peculiarities of construction; as, for example, in this instance, the oblong shape of the tower, which can hardly be, as one writer alleges, a "miserable device for looking larger than it really is." Mr. Peach gives an admirable account of the recent restoration, and in the appendix reprints "certain remembrances" relating to the reparation of the church during the reigns of Queen Elizabeth and James I., and other documents of interest; he has also added a capital index. On the whole, the book is not only a handsome, but a valuable, addition to our ecclesiastical histories.

*Upper Norwood Athenæum; An Account of the Summer Excursions of 1887.* Edited and revised by M. POPE, Hon. Sec.

The object of this society is both sensible and praiseworthy; it is to discover interesting subjects hitherto unknown about the country near London, and matters not to be found in the well-known histories, or in any guide-book. The society has pursued its pleasant and useful career for eleven years, and although not proposing to rival the London and Middlesex Archaeological Society, or the Surrey Archaeological Society, finds enough to do within the limits thus indicated. Among the rambles here described, the papers of Mr. Alderman Bowyer, Mr. Pope, and Mr. Theophilus Pitt, call for special mention. The first of these traverses the subjects of Godden Green, Blackhall, Seale, Toyes Hill and Wilderness. Mr. Pope's paper was on "Great upon Little," the local name for the Great Pensile Rock, West Hoathly; a subject previously dealt with in the sixth volume of *Archæologia*. The paper by Mr. Theophilus Pitt was on the Church of Waltham Holy Cross. Mr. Pitt drew attention to the fact that the church is composed now only of the nave, the eastward choir having disappeared, and contrasted this with the case of St. Bartholomew the Great, Smithfield, where the nave is completely gone and the choir remains nearly intact. This paper is the most valuable contribution in the book.

*Haarlem the Birthplace of Printing, not Ments.* By J. H. HESSELS, M.A., Cantab. (London: Elliot Stock, December, 1887.) Royal 8vo.

All who are interested in the reopened question of the Invention of Printing will welcome the appearance of this volume. Mr. Hessels' important series of letters appeared in the *Academy* for several weeks, but it is not easy to follow the intricacies of so difficult a question as this in papers so published, and it is therefore a considerable advantage for the student to have the whole case before him at one time, so that he can look backward and forward at it.

The history of the manner in which this question, that ought to have been settled long ago, has been reopened is exceedingly curious. In 1870 Dr. Van der Linde published a work on what he called the Haarlem legend, and the claims of Coster to be the inventor of movable types were supposed to have been finally demolished. Mr. Hessels introduced this

work to an English audience in the following year. In 1878 Dr. Van der Linde followed his exposure of the so-called Haarlem legend by the publication of a work on the claims of Gutenberg. Mr. Hessels proposed to communicate the results of Dr. Van der Linde's researches to the English public, but in going through the work he was so dissatisfied with the author's treatment of the subject that he found it necessary to make several visits abroad to see with his own eyes the documents upon which Dr. Van der Linde grounded his case. The result was that Mr. Hessels, in his book entitled *Gutenberg: Was he the Inventor of Printing?* (1882), without actually saying that Gutenberg was not the inventor, asserted that the evidence brought forward in his favour did not prove the case. The publication of Dr. Van der Linde's three large volumes on the invention of printing still further corroborated Mr. Hessels' doubts, and a reconsideration of the arguments and documents against the claim of Coster brought him to the opinion stated in the book before us, that printing was first practised at Haarlem. It would be impossible to state the whole case in a few words, for it depends upon a considerable number of small particulars. Suffice it to say, with respect to the Mentz claim, that Mr. Hessels asserts that "there is no earlier Mentz testimony as to a Mentz invention of printing than that of 1476, therefore twenty-two years after printing had been there in full operation;" and further, many of the testimonies in favour of Gutenberg are merely repetitions of rumours emanating from the St. Victor Monastery, of which Gutenberg was a lay member.

The Haarlem claim largely rests on Ulrich Zell's statement in the Cologne Chronicle of 1499, and on the account given by Hadrianus Junius in 1568. Mr. Hessels enters very fully into the bibliographical description of the Donatuses which he believes corroborate Zell's description. Now it is very difficult to give judgment in a case such as this, as very special knowledge is required for the purpose, and that special knowledge is possessed by Mr. Hessels in a very remarkable degree. We may say, however, in criticising the evidence here laid before us, that Mr. Hessels has proved his case, that Dr. Van der Linde is most unreliable, and that he has unsettled the whole question rather than settled it. This unsettled state should not remain a day longer than possible, and Mr. Hessels' suggestion, that the Dutch Government should immediately arrange that proper researches are made, appears to us to be very much to the point. It is clear that private individuals cannot do this necessary work. "Let us hope that what I have said above will awaken the Dutch to a sense of their duty, and induce them to publish forthwith all that can in any way lead to the clearing up of a subject which has already waited too long for a scientific treatment" (p. 13).

*Genealogy of the Pepys Family, 1273-1887.* Compiled by WALTER COURTENAY PEPYS. (London: George Bell and Sons, 1887.)

This is a very useful and interesting volume, excellently got up. The pedigrees here produced make a very respectable show in respect to the many distinguished men who have been connected with the family; but of course the main interest of the book to

the public is that their friend (everybody's friend), the immortal Diarist, was a member of the family. Those who look upon Samuel Pepys as a plebeian, because his father was a tailor, will probably be surprised to see how many distinguished families were connected with Pepyses. The pedigrees are well and clearly set out, and Mr. Walter Pepys has given some interesting particulars of certain members of the family, which was peculiarly rich in lawyers of mark. He has some remarks upon the pronunciation of the name. It appears that Samuel pronounced it as "Peeps," and the descendants of his sister Paulina do the same; but Mr. Walter Pepys tells us that the other branches of the family all pronounce it in two syllables, as "Peppis." This volume will be found a valuable help to the understanding of the intricacies of relationship noted in the *Diary*.

*Cæsar in Kent: An Account of the Landing of Julius Cæsar, and his Battles with the Ancient Britons; with some Account of Early British Trade and Enterprise.* By the REV. FRANCIS T. VINE, B.A. Second edition. (London: Elliot Stock, 1887.) 8vo.

Mr. Vine's account of Julius Cæsar's invasions of this island is an excellent compendium of the information existing on this important subject. There can be no doubt that the early British records have been most unjustly neglected under the erroneous belief that they are untrustworthy, and the author of this volume has done well to make use of the light which they throw upon the early history of Britain. They must of course be used with caution, but as corroborations of other facts known to us they are invaluable. Mr. Vine deals with matters too frequently overlooked, and he gives a clear description of the Early British Colonies, and the sources of the early trade of the island. In dealing with Cæsar's landing-place the author argues strongly for the claims of Deal, and in an appendix discusses the claim of the ancient Rutupium (Richborough), which he considers the only formidable rival to Deal. When he traces Julius's first inland encampment and his return to the coast he is not on quite such firm ground as in the previous portions of the work, because the names and remains found at the various places mentioned may belong to subsequent occupations and later Cæsars. We are sorry to find Mr. Vine using the careless expression "our British forefathers;" but although we may not be prepared to accept all his conclusions, we can strongly recommend his book as a valuable addition to the literature of this most interesting subject.

*Rough List of Manuscript Materials relating to the History of Oxford contained in the printed Catalogues of the Bodleian and College Libraries.* Arranged according to subject by F. MADAN, M.A. (Oxford: at the Clarendon Press, 1887.)

The name of Mr. Madan, the eminent bibliographer, to whose energy the Oxford Historical Society owes so much of its great success, is sufficient evidence of the value of the information contained in this work, and of the perspicuity of its arrangement. The title tells us the object of the book, and the analysis of subject-headings shows us the richness of the materials catalogued. These headings refer first

to the city with its local divisions, government, classes of the community, life and manners, external relations, history and antiquities, documents and Records, and even to the University with its local divisions, government, classes of members, course of studies, life and manners, etc., etc. A catalogue of materials such as this is, in the first-place, of course valuable to the historian—in fact he will here find his work almost half done for him; but it is also of the greatest use to the student of other subjects, who will find here information that he would otherwise most probably have overlooked. We welcome this so-called "Rough" List joyfully, and devoutly wish that its publication may induce others to do the same work for the many cities and towns whose history is still to be written.

*The Leadenhall Press Series of Forgotten Picture Books for Children: Dame Wiggins of Lee, and Her Seven Wonderful Cats. — The Gaping, Wide-Mouthed, Waddling Frog. — Deborah Dent and her Donkey.* (London: Dean and Munday, 1823.) Republished by Field and Tuer, 1887.

Children's books are so charmingly produced nowadays, that we are apt to think that the children of the present day are much better off than those of previous generations. The old play-books have become so rare that Messrs. Field and Tuer are doing good service in reproducing some of them. We can thus compare the old with the new, and after comparison we are inclined to think that the old will be quite as amusing to children as the new. The first of these three books has a particular interest, because Mr. Ruskin reproduced it in 1885 with some additional verses of his own, and some additional designs by Miss Kate Greenaway. *Deborah Dent and Her Donkey* is very similar to *Dame Wiggins*, but the designs are not so good. *The Waddling Frog* is a game of Questions and Commands. Mr. Tuer has prefixed to these picture-books an interesting introduction containing a history of the business proceedings of Messrs. Dean and Munday. Mr. Ruskin's copy of *Dame Wiggins* bore the names of A. K. Newman and Co., and he naturally supposed them to be the publishers; but Mr. Tuer has found that this firm were in the habit of taking a large number of copies of certain of Messrs. Dean and Munday's books, and on its copies names of A. K. Newman and Co. only appeared.

*Annals of Augusta County, Virginia, with Reminiscences Illustrative of its Pioneer Settlers; Biographical Sketches of Citizens locally prominent, and of those who have founded Families in the Southern and Western States; a Diary of the War 1861-65; and a Chapter on Reconstruction.* By JOS. A. WADDELL. (Richmond Va.: W. E. Jones, 1886.)

The tract of country from which this county was formed was not entered into by whites until 1716—the year of the expedition of Governor Spotswood, who sought to establish the Order of "Knights of the Golden Horseshoe." The first white settler was one Lewis, and the counties of Augusta and Frederick were established by Act of the General Assembly of the Colony of Virginia in 1738. The two names were

adopted in honour of Frederick, Prince of Wales, and his wife, the Princess Augusta, the father and mother of George III. The first settlers were mostly Redemptioners, or industrial servants, who served a stipulated time to pay the cost of their transportation; but the special boast of the inhabitants of Virginia County is that they are descendants of the brave defenders of Derry, in Ireland, in the seventeenth century. Augusta County, although it has no great antiquity, has a history which Mr. Waddell has recorded fully, and with much perspicuity and spirit.

When the port of Boston was closed by the British in 1774, the youthful county of Virginia performed its share of the duty of helping the Bostonians with alacrity. What the inhabitants of Augusta County themselves did, in the second great national war of their country, is fully told by Mr. Waddell.

*The American Antiquarian and Oriental Journal.*

Edited by REV. STEPHEN D. PEET. (Chicago: F. H. Revell.) Vol. ix., No. 5, September, 1887.

The contents of this valuable journal are more archaeological than we in England usually understand by antiquarian subjects; thus we find in this number problems in connection with the Stone Age, and articles on the Creator in the Religions of the East, the Puget Sound Indians, and Gold Ornaments from the United States of Columbia. This number is well printed and illustrated.



## Correspondence.

BRASSES, GREAT ST. HELEN'S,  
BISHOPSGATE.

There are one or two omissions in Mr. Bradford's list of brasses at the above church (*ante*, 113).

He only mentions one as being from St. Martin's, Outwich, the other two mentioned in Haines are there; 2 is in the south chapel with the others; 3 is in the back of a tomb in the north aisle—one scroll and two shields only are left of this one. The inscription to Thomas Wight is *over the head of a priest, and not the one marked 6.*

ANDREW OLIVER.

7, Bedford Park,  
March 12, 1888.

MARAZION AND MARKET-JEW.

[*Ante*, vol. xii., p. 275; xiii., p. 87.]

Referring to the concluding paragraph of "The Land of Tin" (*ante*, 117), it is certainly remarkable that old smelting-houses should be called Jews' houses; and it is quite probable that the Jews did in remote times traffic with Cornwall. But I cannot think that the name Market-Jew arises from this. In the first mention of this matter (vol. xii.,

p. 275), it appears the name (*cir.* 1600) was Marghas-jewe. Here nothing more is required than to lengthen the *i* into *j*, as was frequently done by old writers, and we have Marghas-jewe, *unde* Marghas-Jewe, and Market-Jew. In 1684 it is Marasionis; and on the seals it is Marghasion. The weight of evidence, then, seems to lie with Marazion, and (as I say, *xiii.*, p. 87) to show that the name comes from Giano, the first name in the Ravenna list. When I wrote in 1886, I was under the idea then the name was Mar-asion; and it is only about a year ago I learnt from a Devon gentleman that it is Mara-zion, which tends to confirm my idea of its derivation.

H. F. NAPPER.

March 8.

#### THE BISHOPRIC OF SHREWSBURY.

It is interesting to note that the suffragan bishop just appointed in the diocese of Lichfield, is not the first Bishop of Shrewsbury, although the newspapers generally say so. Shrewsbury was one of the towns Henry VIII. intended as the seat of a bishopric, but the well-known story of the inhabitants refusing the honour, and the King's calling them "proud Salopians," I need not repeat. The new suffragan is not, however, the first Bishop of Shrewsbury. Owen and Blakeley, our well-known historians, say that Archbishop Cranmer, in 1537, consecrated Lewis Thomas, late Abbot of Cwmhir, suffragan Bishop of Salop, and the borough accounts have an entry at a subsequent date:

"Mr. Bayleefe wende the Sovffriggan y<sup>e</sup> prechyd a gallen of gasken wyne viiid."

It was after this consecration that the Statute of Henry VIII. named Shrewsbury for erection to a bishop's see, separate from Lichfield, but the Abbey and its revenues got into other hands, and the intentions of the Act were not fulfilled. All the towns named in that Act are now, I believe, either independent sees or the titles of suffragan bishoprics.

R. A.

Shrewsbury.

#### ROUEN CATHEDRAL.

[*Ante*, p. 65.]

Allow me to recur to the interesting article on Rouen Cathedral in your February issue. What Mr. Cayley calls the "unique feature" of four stories in the nave is scarcely so unique as he imagines, although it is practically unknown in England. His error is that there are only three stories, and not four at all. What has misled him is that the nave arcade consists of a double tier of arches; the tower being an awkward and unscientific device to relieve the thrusts of the aisle vaults, as a similar arrangement in an old Paris church will show, the more as there is no title of evidence that the aisles were ever vaulted at a lower range than at present. This does away with his theory of a double triforium, or a double clerestory. Devices somewhat similar to this, or with the same interest, are not unusual, as witness the vaulting in the aisles of Bristol, and, bad as they are, they are no worse than the tie rods which have frequently been found neces-

sary. Mr. Cayley's theory about the nave columns, too, is one that is dead against all precedent, and surely, in advancing anything so strikingly against example, some parallel should have been drawn. According to his theory the original nave arcade must have been a series of arches, not resting in piers, but in strips of wall, as anyone looking at a section of the piers can see, an arrangement so unique as to be beyond credence. Nor does a careful examination of what he terms "the segmental projection" bear out his statement that "on close examination it proves not to be a part of the original plinth." What seems to have misled him is the fact that in French buildings we often find the styles of distinct periods being used together, and erected at the same time, and even if this were as he alleges, he offers no proof that there were not vaulting shafts, which were cut away by the remodellers.

If Mr. Cayley will revisit Rouen after studying such records as remain regarding the erection of the church, I am sure he will acknowledge the truth of these remarks, and also agree with me that what he terms the later windows of the aisles are simply re-erctions.

A. C. BICKLEY.

#### CHESTER WALLS.

[*Ante*, 41, 94, 126.]

Although I have never seen Chester, I read the discussion on its walls with the greatest interest, and I think archaeologists are greatly indebted to the *Antiquary* for such a full report. But it seems to me that due attention has not been given to the name Roodeye. Sir J. Picton is made to say, "When the Roodeye was filled with water and formed a noble estuary and port," which seems to furnish a clue to what may be the actual fact, if the word Eye have its actual meaning attached to it, viz., that the Roodeye was a small isle in the river near the walls, which in Roman times was (or partly) a cemetery, walled round, to protect it from floods, with dry squared masonry, with a bridge to it from the city; and where in Christian times a rood or a cross was erected, from which it derived its name. It may be conceived that in after-times it was determined to make the isle a wharf, whereupon the intervening waterway was filled up, and other works of masonry executed; and possibly at some subsequent time, in repairing the walls, some portion of these works was built upon, or the city was enlarged (as suggested) so as to require some of the walls to be built upon the space thus acquired from the river, which might cause some of the peculiarities in the masonry mentioned by several speakers. Then, again, there is the difference in the levels now and in Roman times (which, according to the theory of Mr. Anderson, in his book *Terra*, would be considerable in 1,500 years). The little Roodeye again, and its new wharf, seem to suggest that, the old wharf not being sufficient and more space required, another small isle was annexed. These suggestions may furnish a clue for further consideration of the Chester antiquaries.

H. F. NAPPER.

March 8.

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